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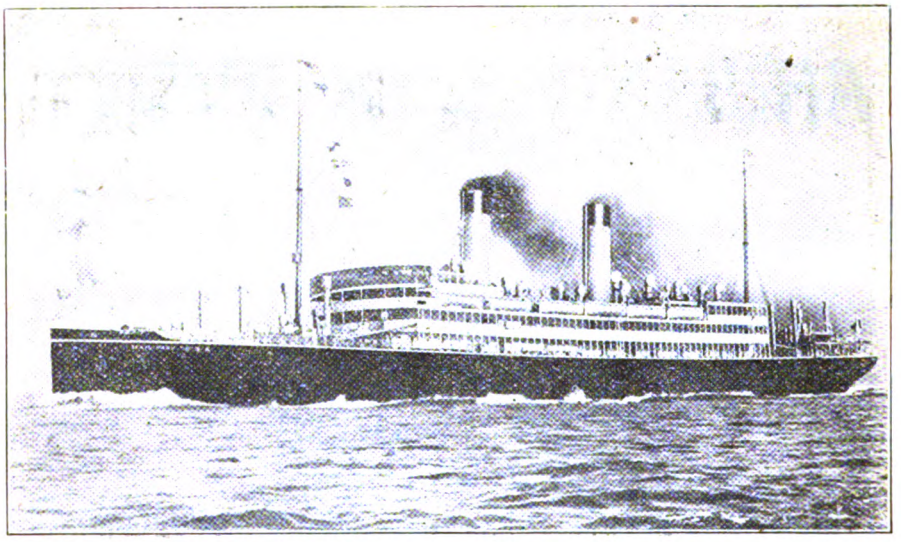

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

EDITOR:
T. Wakamatsu

PUBLISHED BY:
Shigebiko Migoshi

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PROPRIETOR: Shigehiko Miyoshi

EDITOR: T. Wakameda

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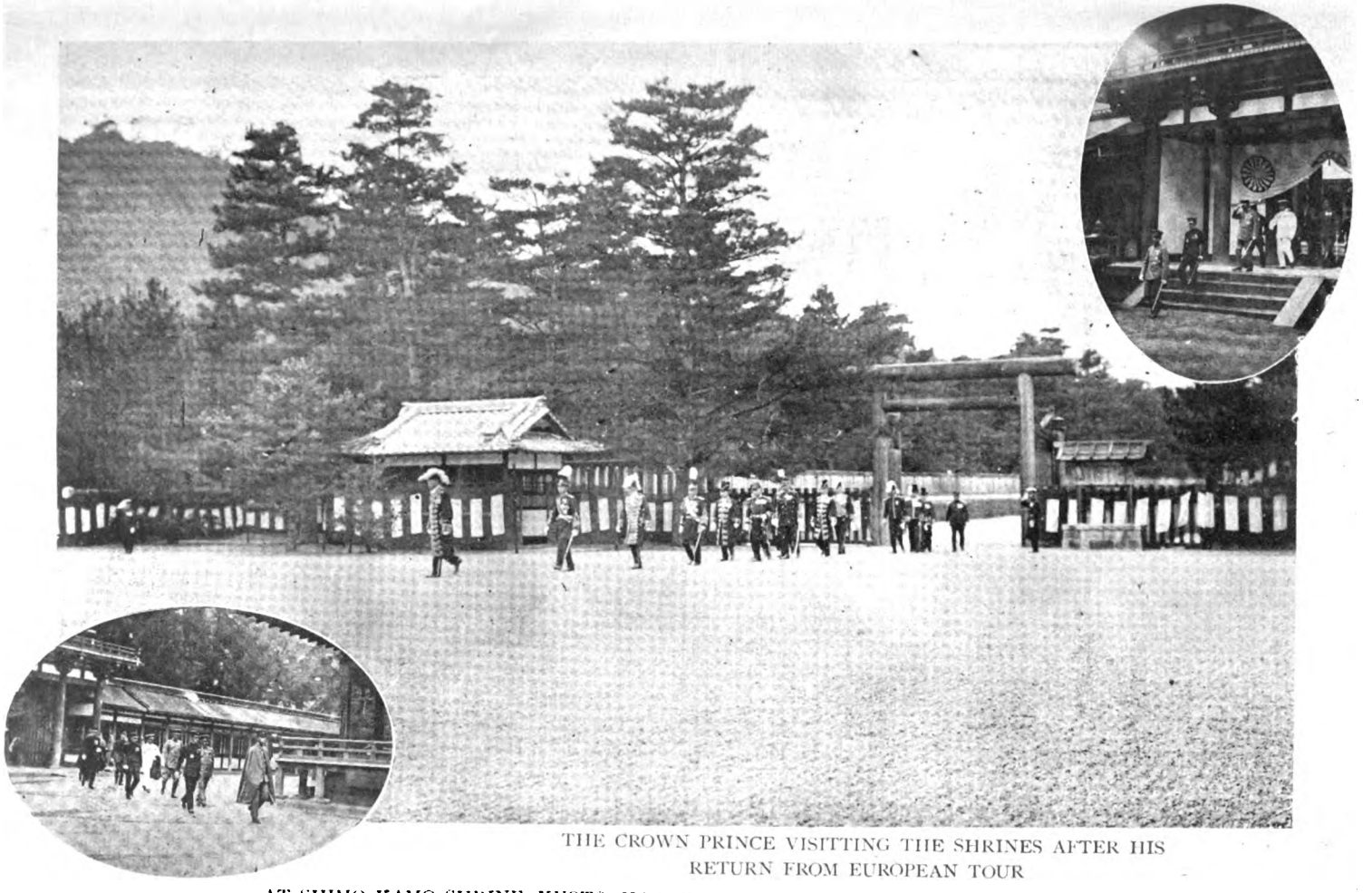

THE CROWN PRINCE VISITTING THE SHRINES AFTER HIS RETURN FROM EUROPEAN TOUR

AT SHIMO KAMO SHRINE, KYOTO, KASHIWABARA SHRINE, YAMATO AND KASUGA SHRINE, NARA

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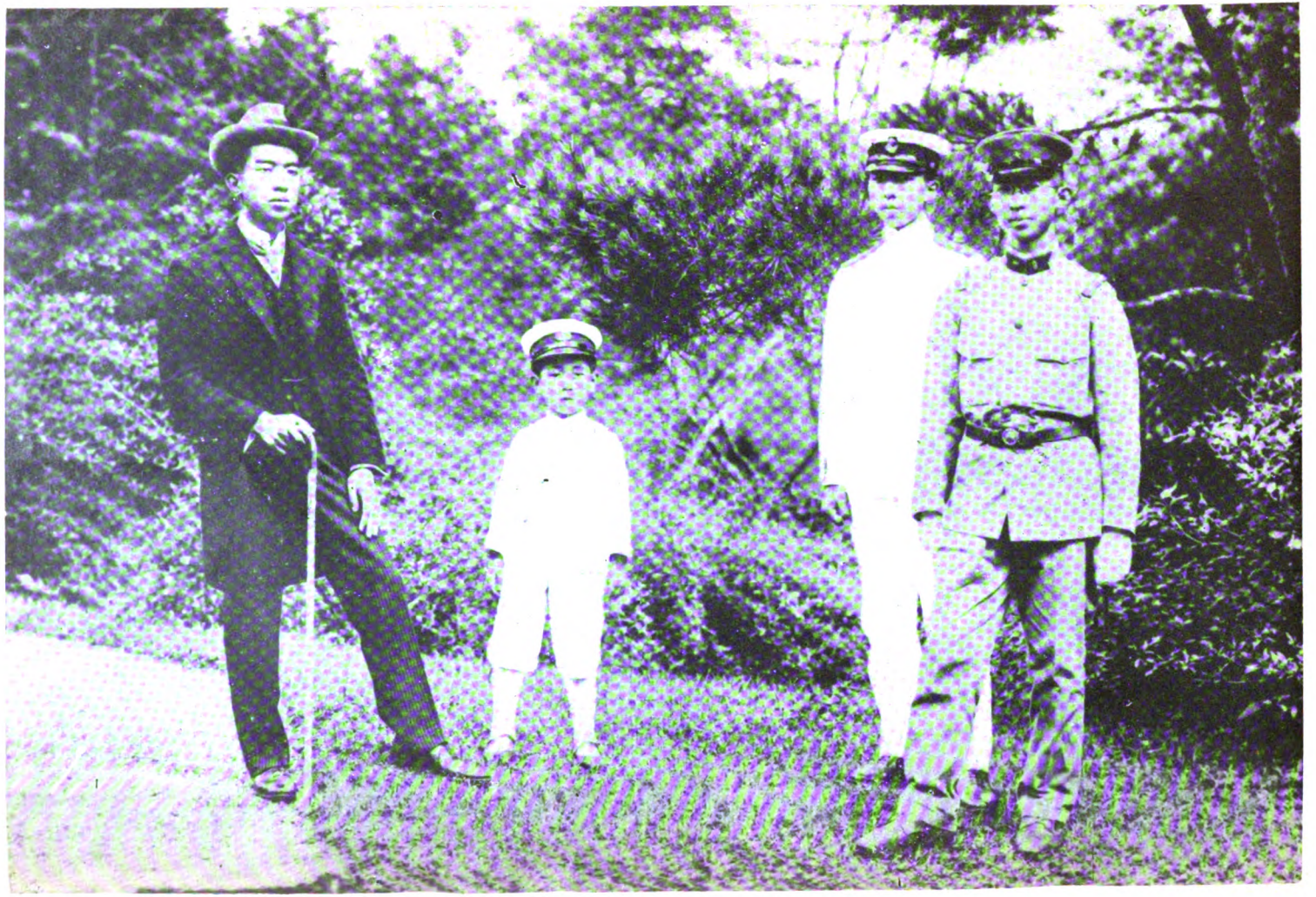

THE FOUR IMPERIAL PRINCES AT NIKKO

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THE JAPAN MAGAZINE
VOLUME TWELVE SEPTEMBER, 1921 NUMBER FOUR

KOTAISHI DENKA'S RESPONSE TO THE PREMIER'S CONGRATULATIONS

Upon the arrival of H.I.H. the Crown Prince, in Tokyo, Mr. Hara, the premier of Japan, at once proceeded to the Palace and offered hearty congratulations upon the safe return of the Prince. His Highness expressed himself in response as follows:

ON returning from the European trip so graciously accorded me by His Majesty, I am delighted to find myself once more in my homeland, safe and well, and profoundly grateful for the good fortune which has accompanied me throughout the trip.

I cannot express how deeply touched I have been by the sympathetic solicitude shown by all our dear people, throughout these months abroad, but I assure you all that your loving care for me in all my joys and griefs will never be forgotten.

In visiting the different countries of Europe, I found everywhere a sincere welcome and generous hospitality extended to me, not only by sovereigns, governments, and officials, but also by the people as well. By this means I was able, even in so short a time, to accomplish a great deal in the line of inspection and observation.

The cordiality universally shown was not, however, merely personal, but was clearly intended as an exhibition of friendliness toward the whole Japanese nation. I take this opportunity, therefore, of representing the nation, in expressing the profound gratitude we all feel for the generous hospitality and kindness everywhere shown.

In this short trip of only six months' duration I could not, of course, study conditions abroad very deeply. I had, however, excellent opportunities to meet and converse with eminent statesmen, military and scientific experts, scholars and artists, to listen to profound lectures and polished addresses and also to view with my own eyes the development of science, literature, art and industry in the countries visited.

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Furthermore, an opportunity was given me for personal inspection of the battlefields of the recent war. A sight of these horribly devastated regions has impressed me deeply with the need of universal peace, while at the same time I could not but admire the splendid spirit of self-sacrifice shown by our Allies in the time of national crisis. In addition I received profound inspiration and instruction in observing the postbellum efforts for the promotion of civilization which are abundantly evident. Thus it was a profound gratification to me to have this opportunity of learning at first hand the great lessons of the war, while the signs were still clear and vivid.

Convinced as I am that our national characteristics are the peculiar glory of our people and not lightly to be given up, I yet believe that we have much to learn from Europe also, and it is my desire to co-operate with His Majesty the Emperor in confirming the Imperial policy adopted at the time of the Restoration, viz., the supplementing of our defects with all that is most excellent in Western Civilization, in order thereby not only to promote the national welfare but also to contribute to the good of the entire world.

"THE FOURTEEN POINTS AND THE WORLD"

"Men looked upon war either as a necessity or as a superfluous surgical operation; whereas it has in effect proved itself to be a dastardly, inhuman process of physical and moral torture, the ruthless sacrifice of all the higher instincts and ideals, redeemed only by the mournful splendor of countless instances of self-sacrifice, flung like star dust across the long night of horror."

—*From The Atlantic Monthly*

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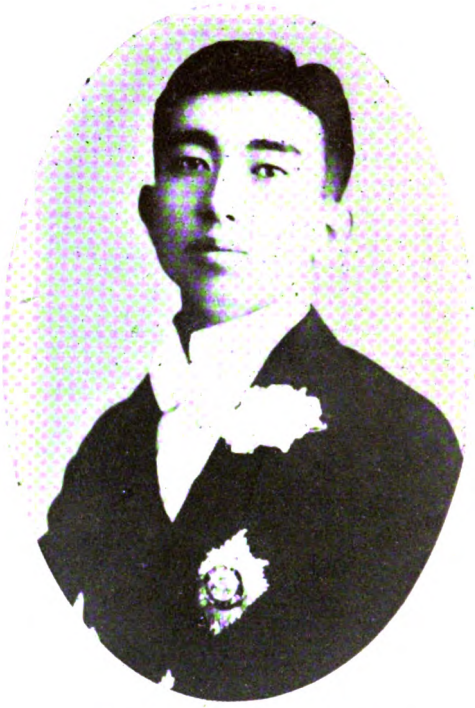
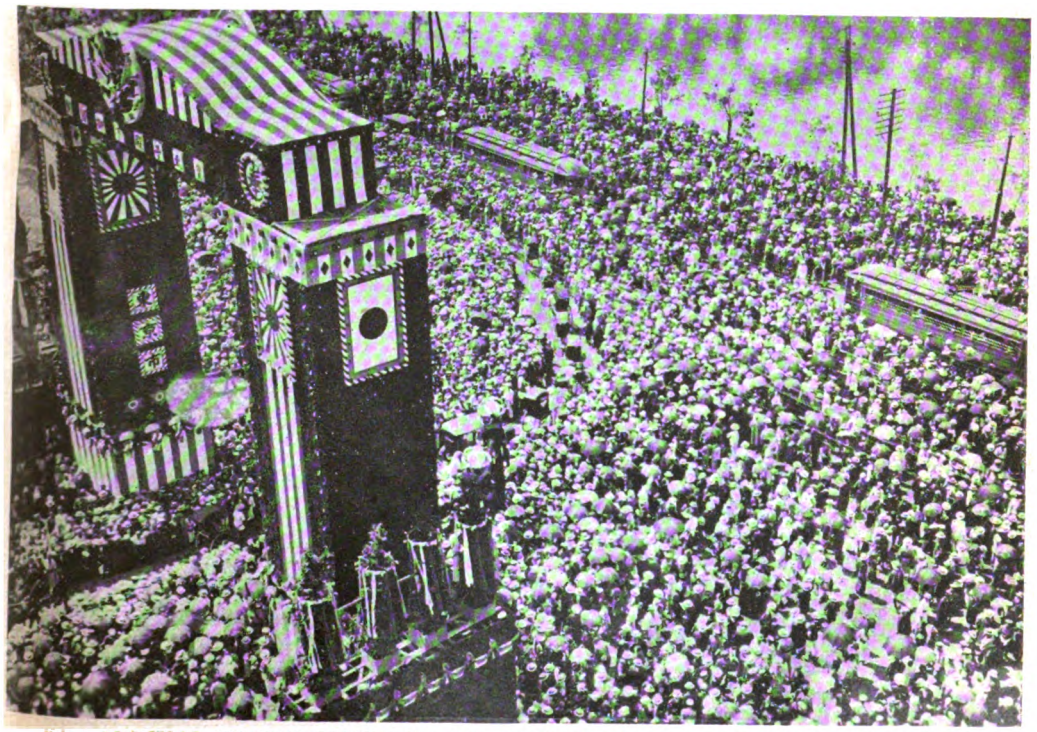
THE sight of these devastated regions impressed me deeply with the need for universal peace, while, at the same time, I could not but admire the splendid spirit of self-sacrifice shown by our Allies.

*



CROWN PRINES HIROHITO



ARRIVAL OF THE CROWN PRINCE AT THE CENTRAL STATION, TOKYO

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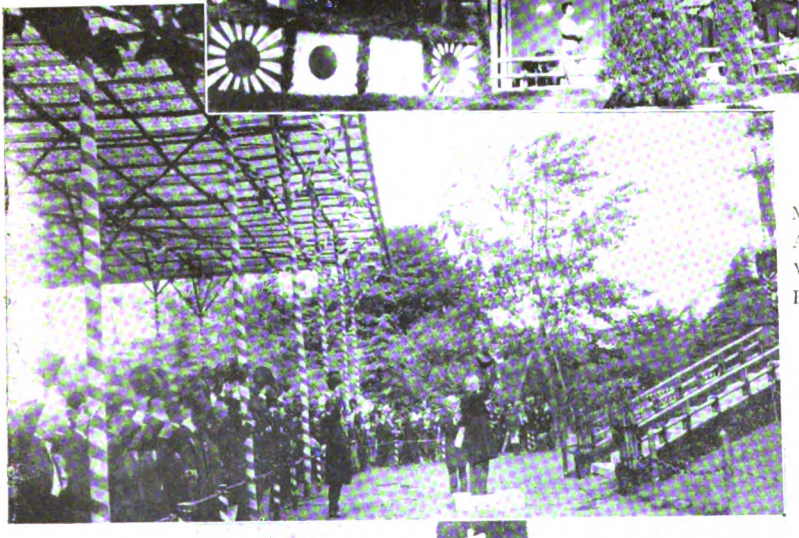
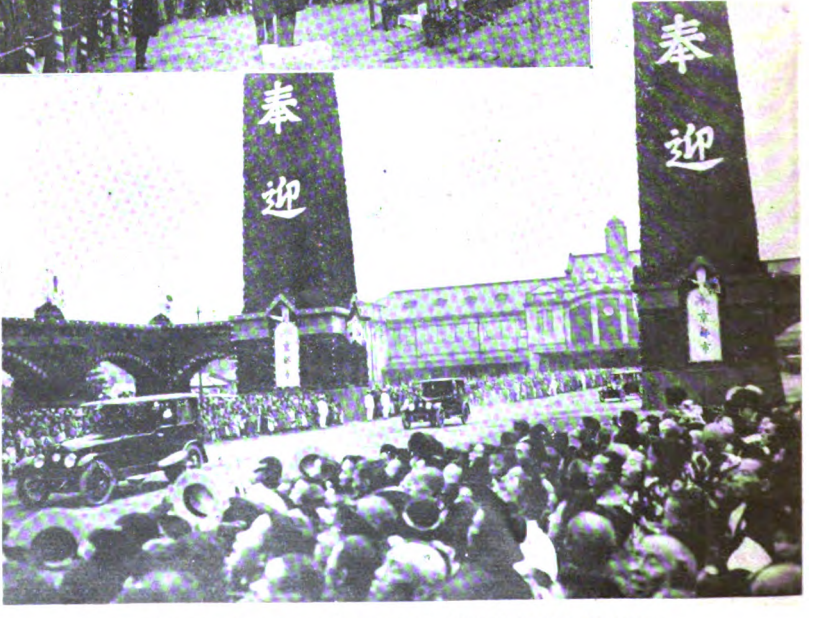
CITY OF TOKYO WELCOMING THE CROWN PRINCE BACK HOME



MAYOR OF TOKYO ADDRESSING THE WELCOME TO THE PRINCE



ARRIVAL OF THE CROWN PRINCE AT KYOTO

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THE COMING OF THE SHIPS

The Mountains Fuji in Suruga and Kaimon of Satsuma in Colloquy

By E. E. SPEIGHT IN *The Japan Advertiser*

Fuji the island-rooted, companion of the stars,
High warden of most ancient memory,
Speedeth a sudden cry through the thunder-world on high,
Intoning to the tumult of the sea.

How now, Brother Kaimon? Are you waking, are you dreaming?
Are your eyes upon the waters or the waning of the moon?
Look anear, look anew! See you nothing steering true
Through the darkness and the daybreak and the golden tide of noon?

Kaimon the Watchman, guard of the southern portal,
Towering in the sunrise, wide awake is he,
Over misty mountains, over sweltering city-ways,
Over myriad haunts of men, answereth speedily:

Even now leaps prow through the laughter of the surges,
With a comrade cleaving sturdily the wake of flanking foam,
And the merry winds that woke the morn long ere we mountain gods were born
Are shepherding them safely swiftly home.

Send the challenge, trusty Kaimon, bid them utter who they be,
Bid them signal what the load of pride they bear.
Out the lordly Kaimon sang, till the shining sea-capes rang,
And the seamen trembled as they listened there.

Then a voice came from those wanderers like a chant of travail ended,
Of a long-desired harboring, a long-remembered rest,—
Like a chant of happy pilgrims on a sudden heart-uplifted
In their gladness at the glory of the quest.

Lo! our journey done from the setting of the sun,
Lo! a well-beloved leader and our own;
One who beareth for our peace lasting gifts of souls' release,
To the grandeur of his throne.

We have seen the wrecks of time in a far and friendly clime,
And the promise of a fairer world to be.
We have felt the victors' might through their peril and their plight,
And known great courtesy.

And the story shall be told till our children they are old,
Of the welcome and the wonder and the worth,
When he sailed the seven seas for our honor and our ease
And the token of his birth.

Then old Kaimon thundered forth, and he bade them hasten north
To the concourse of the living and the quiet of the dead,
Bade them pass the high sea-gate to the splendor and the state
And the joyousness awaiting them ahead.

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THE COMING OF THE SHIPS

The Mountains Fuji in Suruga and Kaimon of Satsuma in Colloquy

By E. H. Sparrow in The Japan Advertiser

Fuji the island-rooted, companion of the stars,
High warden of most ancient marine ways,
Speedeth a sudden cry through the thunder-world on high,
Listening to the mouth of the sea.

How now, Doctor Kaimon? Are you waking, are you dreaming?
Are your eyes upon the waves or the waning of the moon?
Look ahead, look a-wa! See you nothing showing true
Through the darkness and the daybreak and the golden tide of noon?

Kaimon the Warden answered of the southern peak,
Low-lying in the sea-fog, wide awake is he,
Over misty to-morrows, over swelling city-ways,
Over myriad masts of men, answereth speedily:

Even now leaps prow through the laughter of the surge,
With a content-ah sing sturdily the waka of thanking foam,
And the heavy wakes that wake the moon long ere we mountain gods were born
Are shuddering them surely swiftly home.

Send the challenge, trusty Kaimon, bid them utter who they be,
Bid it in signal what the load of pride they bear,
Out the lordly Kaimon sang, all the shadow-cages rang,
And the cannon-mouths they loosed there.

Then a voice came from the warriors like a chant of triumph ended,
Of a long-desired harbour-day, a long-remembered rest,—
Like a chant of happy pilgrims on a sudden bare-uplifted
In their gladness at the journey's end.

Lo! our journey done from the setting of the sun,
Lo! a world-long love and our own:
One who hearth for our peace loving gifts of sooty tribute,
To the grandeur of his throne.

We have seen the weeks of time in a far and friendly clime,
And the promise of a fairer world: ha,
We have felt the victors' might through their peril and their plight,
And known great o'ercomings.

And the story shall be told till our children they are old,
Of the welcome and the honour and the worth,
When be sailed the seven seas for our honour and our ease
And the token of his birth.

Then old Kaimon the revered frets and he leads them hasten north
To the confluence of the Tone and the crest of the flood,
Rode them pass the Hill-warden to the splendour and the state
And the pomp of the mighty men aboard.

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A CLASSIFICATION OF THE "NOH" DRAMA

By MARK KING

X

THERE are two hundred pieces of the "Noh" drama. They are divided into five Main Classes: the First, the Second, the Third, the Fourth, and the Fifth Dance. The First Dance contains 18 pieces, the Second 8 pieces, the Third 12 pieces, the Fourth 114 pieces, and the Fifth 48 pieces. The five Main Classes are divided again into three Classes: the Interior, the Exterior, and the Special. The Interior contains 110 pieces, the Exterior 62 pieces, and the Special 28 pieces. The three Classes are also divided into 41 Subdivisions: the Interior has 22 Subdivisions of 110 pieces, the Exterior 13 Subdivisions of 62 pieces and the Special 6 Subdivisions of 28 pieces. Each Subdivision contains 3, 4 or 5 pieces.

The complete Classification of the 200 pieces of the "Noh" drama is as follows:

(I) The First Dance contains 18 pieces, which are as follows:—Oi-Matsu; Taka-Sago; Tsuru-Kame; Naniwa; Yumi-Hachiman; Arashi-Yama; Chikubu-Shima; Himuro; Sei-O-Bo; Nezame; Shiga; Shirahige; Ukon; Mekiari; Ho-no-Shima; Haku-Raku-Ten; Rinzo; Tama-no-I.

(II) The Second Dance contains 8 pieces:—Tomo-Naga; Tomoye; Ibira; Tadanori; Tomo-Akira; Tamura; Shunzei-Tadanori; Yashima.

(III) The Third Dance contains 12 pieces:—Futari-Shizuka; Kocho; Toboku; Genji-Kuyo; Hagoromo; Soga-Ji; Umeno; Yoshi-no-Tenin; Yuya; Teika; Higaki; Yoshi-no-Shizuka.

(IV) The Fourth Dance contains 114 pieces:—Mochi-Zuki; Atsuka; Kwageton; Un-Rin-In; Yoro-Doshi; Awaji; Fujito; Ono-Komachi; Saigyo-Sakura; Sen-zyu; To-Dan-Koji; Arido-shi; Fuji; Kakitsubata; Kane-Hira; Nuye; Shiro-Nushi; Soshi-Arai-Komachi; Uta-Ura; Uton; Yoro; Koode-Soga; Yorimasa; Youchi-Soga; Kamo; Kuse-no-To; Minazuki-Hiraji; Sugi; Hanjo; Ikuta-Atsumori; Matsumushi; Michimori; Sekidera-Komachi; Tsuko; To-Do-Saku; Zenji-Soga; Atsumori; Hibari-Yama; Hoji-O-Kwa; Ikari-Kazuki; Koyo; Mii-Dera; Sanemori; Semimaru; Shun-Yei; Shichiki-Oshi; Tokusa; Torioi-Bune; Ugetsu; Akogi; Ashikari; Dajibutsu Kuyo; Dojo-Ji; Domyo-Ji; Eguchi; Fuji-Daiko; Hotoke no Hara; Hana-Gatami; Hashi-Benkei; Hashi-Tomi; Hyakunin-Isuteu; Kayoi Komachi; Kinuta; Kiyotsune; Koi-no-Omoni; Kureha

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Makura-Jidō; Matsu-Kaze; Miwa; Morihisa; Mutsura; Nomiya; Ōhara-Gokō; O'shio; Sakahoko; Sakura-Gawa; Settai; Shozon; Shunkan; Sotōba-Komachi; Suma-Genji; Sumida-Gawa; Sumiyoshi-Mōde; Tama-Kazura; Tsunemasa; Umegayé; Yūgyō-Yanagi; Yūgao; Kashiwazaki; Minobe; Ō-Yashiro; E'ma; Katsuragi; San-Shō; Tadanobu; Tatsuta; Hachi-no-Ki; Mai-Ginu; Murogimi; Aisome-Gawa; Bashō; Hōkazō; Jinen-Koji; Kagekiyo; Kantan; Nishikido; Obasute; Rō-Daiko; Tō-Sen; Tsuchi-Guruma; Uki-Fune; Yamamba; Yō-Ki-Hi.

(V) The Fifth Dance contains 48 pieces:—Kinsatsu; Nomori; Ama; Rashō-Mon; Tayema; Dai-Roku-Ten; Funa-Bashi; Kasuga-Ryūjin; Kōtei; Kurama-Tengu; Kuzu; Shakkyō; Taihei-Shōjō; Ebōshi-Ori; Iwa-Fune; Raiden; Ukai; Ōye-Yama; Tsuchi-Gumo; Adachiga-Hara; Genjō; Ominameshi; Tōru; Zegai; Chō-Ryō; Kanawa; Kō-U; Kumasaka; Momiji-Gari; Nishikigi; Shōjō; Shōki; Sessho-Seki; Hiun; Ikkaku-Sennin; Kanyō-Kyū; Kurumazō; Shō-Kun; Tanikō; Funa-Benkei; Aoi-no-Uye; Daiyé; Kappo; Genzai-Shichimen; Kokaji; Matsuyama-Kagami; Ryōko; Shari.

(I) The Interior contains 110 pieces which with the Subdivisions are as follows:—

No. 1 contains 5 pieces:—Taka-Sago; Tamura; Eguchi; Hanjo; Ukai.

No. 2 „ 5 „ Naniwa; Kanehira; Sen-Zyu; Sotoba-Komachi; Momiji-Gari.

No. 3 „ 5 „ Oi-Matsu; Yorimasa; Izutsu; Mii-Dera; Tenko.

No. 4 „ 5 „ Haku-Raku-Ten; Sanemori; Yō-Ki-Hi; Tama-Kazura; Tōru.

No. 5 „ 5 „ Yōrō; Kiyotsune; Uneme; Kayoi-Komachi; Ko-sode-Soga.

No. 6 „ 5 „ Chikubu-Shima; Tomonaga; Obasute; Kashiwa-Zaki; Akogi.

No. 7 „ 5 „ Shiga; Nuye; Ōhara-Gokō; Umegaye; Seigan-Ji.

No. 8 „ 5 „ Aridōshi; Tadanori; Yuya; Yūgyō-Yanagi; Fujito.

No. 9 „ 5 „ Tama-no-I; Kagekiyo; Kakitsubata; Futari-Shizuka; Adachiga-Hara.

No. 10 „ 5 „ Kamo; Shunkan; Matsukaze; Saigyō-Sakura; Uki-Fune.

No. 11 „ 5 „ Kureha; Yashima; Ōmu-Komachi; Katsuragi; Tayema.

No. 12 „ 5 „ Ama; Kurama-Tengu; Teika; Kan-Yō-Kyū; Tōgan-Koji.

No. 13 „ 5 „ Tatsuta; Youchi-Soga; Yūgao; Sumida-Gawa; Unrin-In.

No. 14 „ 5 „ Kasuga-Gyujin; Funa-Bashi; Genji-Kuyō; Hana-gatami; Fuji-Daiko.

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Makura-Jidō ; Matsu-Kaze ; Miwa ; Morihisa ; Mutsura ; Nomiya ; Ohara-Goko ; O'shio ; Sakahoko ; Sakura-Gawa ; Settai ; Shōzon ; Shunkan ; Sotoba-Komachi ; Suma-Genji ; Sumida-Gawa ; Sumiyoshi-Mōde ; Tamura ; Kazura ; Tsunemasa ; Umegaye ; Yugyō-Yanagi ; Yūgao ; Kashiwazaki ; Minobe ; Ō-Yashiro ; Ri'ma ; Katsuragi ; San-Shō ; Tadanobu ; Tatsuta ; Hachi no-Ki ; Mai-Ōgimi ; Murogimi ; Aisome-Gawa ; Basho ; Hōkazo ; Jimon-Koji ; Kagekiyo ; Kantan ; Nishikido ; Obasute ; Rō-Daiko ; Tōsen ; Tsuchi-Gumma ; Uji-Tsune ; Yamamba ; Yō-Ki-Hi.

(V) The Fifth Dance contains 48 pieces :—Kinsatsu ; Nomori ; Ama ; Kasō-Mon ; Tayema ; Dai-Roku-Ten ; Funa-Benkei ; Kasuga-Ryūjin ; Kōtei ; Kurama-Tengu ; Kuzu ; Shakkyō ; Taihei-Shōjō ; Ebōshi-Ori ; Iwa-Fune ; Raiden ; Ubai ; Oye-Yama ; Tsuchi-Gumo ; Adachigahara ; Genjō ; Omiyamesh ; Tōru ; Zegai ; Chō-Ryō ; Kanawa ; Kō-U ; Kumasaka ; M mji Gari ; Nishikigi ; Shōjō ; Shōki ; Sesshō-Seki ; Hiun ; Ikkaku-Sennin ; Kanyō-Kyū ; Kurumazō ; Shō-Kun ; Tanikō ; Funa-Benkei ; Aoi-no-Uye ; Daiyū ; Kyūso ; Ōmaki Shichinen ; Kokaji ; Matsuyama-Kagami ; Ryōko ; Shari.

(1) The Interior contains 110 pieces *which with the Subdivisions are as follows* :—

No. 1 contains 5 pieces :—Taka-Sago ; Tamura ; Hguchi ; Hanjo ; Ukai.

No. 2 " 5 " Naniwa ; Kanehira ; Sen-Nyu ; Sotoba-Komachi ; Momiji-Gari.

No. 3 " 5 " Oi-Matsu ; Yorimasa ; Izutsu ; Mii Dera ; Tenko.

No. 4 " 5 " Haku-Raku-Ten ; Sumemori ; Yō-Ki-Hi ; Tamura ; Kazura ; Tōru.

No. 5 " 5 " Yōrō ; Kiyotsune ; Umene ; Kayoi-Komachi ; Kosode-Soga.

No. 6 " 5 " Chikubu-Shima ; Tomonaga ; Obasute ; Kashiwazaki ; Aoi ; Aboji.

No. 7 " 5 " Shiga ; Nuye ; Ohara-Goko ; Umegaye ; Seigan-Ji.

No. 8 " 5 " Aridō-hi ; Tadanori ; Yuya ; Yugyō-Yanagi ; Fujito.

No. 9 " 5 " Tama-no-I ; Kageki yo ; Kaki-tsubata ; Futari-Shizuka ; Adachiga-Hara.

No. 10 " 5 " Kamo ; Shunkan ; Matsukaze ; Sakuyo-Sakura ; Uki-Fune.

No. 11 " 5 " Kurcha ; Yashima ; Oni-Komachi ; Katsuragi ; Tayema.

No. 12 " 5 " Ama ; Kurama-Tengu ; Teika ; Kan Yō-Kyū ; Tōgan-Koji.

No. 13 " 5 " Tatsuta ; Youchi-Soga ; Yugao ; Sumida-Gawa ; Umi-Ju.

No. 14 " 5 " Kasuga-Ryujin ; Funa Benkei ; Genji-Kuyo ; Hana-gatami ; Fuji Daiko.

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No. 15 contains 5 pieces :—Kōtei ; Michimori ; Higaki ; Sakura-Gawa ; Yamamba.

No. 16 " 5 " Ilimuro ; Zegai ; Basho ; Hyakuman ; Tsunenobu.

No. 17 " 5 " Ukon ; Ominameshi ; Sekidera-Komachi ; Jinenkoji ; Daijo.

No. 18 " 5 " Miwa ; Atsuka ; Tōboku ; Seminaru ; Shōjō.

No. 19 " 5 " Shiranhige ; Morihisa ; Hotoke-no-Hara ; Ukon ; O'shio.

No. 20 " 5 " Kantan ; Sesshōseki ; Nonaka ; Nishikigi ; Tōsen.

No. 21 " 5 " Yumi-Hachiman ; Hachi-no-Ki ; Hagoromo ; Dōjō-Ji ; Kyōkō.

No. 22 " 5 " Ashikari ; Atsumori ; Tokusa ; Aoi-no-Uye ; Rinzō.

(2) The Exterior contains 62 pieces with the subdivisions :—

No. 1 contains 5 pieces :—Nezame ; Hono-shima ; Shiro-Nushi ; Kusenoto ; Sakanoko.

No. 2 " 5 " Sei-Ōbo ; Dōmyō-Ji ; Tsunemasa ; Ebira ; Tomoye.

No. 3 " 5 " Arashi-Yama ; Shizoku ; Makigiri ; Kwagetsu ; Shōki.

No. 4 " 5 " Kōa ; Hashi-Benkei ; Yuya ; Kogō ; Nomiya.

No. 5 " 5 " Cho Kyō ; Rashō-Mon ; Kanawa ; Aisome-Gawa ; Hibari-Yama.

No. 6 " 5 " Sanniyoshi-Mōde ; Tanuki ; Hashi-Tomi ; Zenji-Soga ; Kurumazō.

No. 7 " 5 " Yoshi-no-Tenin ; Daibutsu-Kuyō ; Tadanobu ; Ikoshi-Oji ; Tajihisshōji.

No. 8 " 5 " Tsuru-Kame ; Mekari ; Oyashiro ; To-Ro-Sekki ; Shunkyei.

No. 9 " 5 " Dai-Koku-Ten ; Tsuchi Gumo ; Shari ; Ko-Kaji ; Shakkyō.

No. 10 " 5 " Kappo ; Ikuta-Atsumori ; Sōshi Arai-Komachi ; Matsura ; Matsuyama-Kagami.

No. 11 " 5 " Kinsatsu ; Oye-Yama ; Iwa-Fune ; Tomoakira Shunzei-Tadanori.

No. 12 " 4 " Koi-no-Omoni ; Kinuta ; Sagi ; Mochizuki.

No. 13 " 3 " Shichiki-Ochi ; Yoro-Doshi ; Genji.

(3) The Special contains 28 pieces with the Subdivisions :—

No. 1 contains 5 pieces :—Awaji ; Hōkazō ; Yoshino-Shizuka ; Kō-Daiko ; Nishikido.

No. 2 " 5 " Muro-Gimi ; Ikuri-Kazuki ; Minobe ; Makura-Jidō ; Ilium.

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No. 15 contains 5 pieces:—Kōtei; Michimori; Higaki; Sakura-Gawa; Yamamba.

No. 16 „ 5 „ Himuro; Zegai; Bashō; Hyakuman; Funa-Benkei.

No. 17 „ 5 „ Ukon; Ominameshi; Sekidera-Komachi; Jinen-Koji; Daiye.

No. 18 „ 5 „ Miwa; Ataka; Tōboku; Semimaru; Shōjō.

No. 19 „ 5 „ Shirahige; Morihisa; Hotoke-no-Hara; Utou; O'shio.

No. 20 „ 5 „ Kantan; Sesshōseki; Nomiya; Nishikigi; Tōsen.

No. 21 „ 5 „ Yumi-Hachiman; Hachi-no-Ki; Hagoromo; Dōjō-Ji; Ryōko.

No. 22 „ 5 „ Ashikari; Atsumori; Tokusa; Aoi-no-Uye; Rinzō.

(2) The Exterior contains 62 pieces with the subdivisions:—

No. 1 contains 5 pieces:—Nezame; E-no-shima; Shiro-Nushi; Kuse-no-To; Sakahoko.

No. 2 „ 5 „ Sei-Ō-Bō; Dōmyō-Ji; Tsunemasa; Ebira; Tomoye.

No. 3 „ 5 „ Arashi-Yama; Shozon; Makiginu; Kwagetsu; Shōki.

No. 4 „ 5 „ Kōu; Hashi-Benkei; Yuya; Kogō; Nomiya.

No. 5 „ 5 „ Chō-Ryō; Rashō-Mon; Kanawa; Aisome-Gawa; Hibari-Yama.

No. 6 „ 5 „ Sumiyoshi-Mōde; Tanikō; Hashi-Tomi; Zenji-Soga; Kurumazō.'

No. 7 „ 5 „ Yoshi-no-Tennin; Daibutsu-Kuyō; Tadanobu; Ebōshi-Ori; Taiheishōjō.

No. 8 „ 5 „ Tsuru-Kame; Mekari; Ōyashiro; Tō-Bō-Saku; Shunyei.

No. 9 „ 5 „ Dai-Roku-Ten; Tsuchi-Gumo; Shari; Ko-Kaji; Shakkyō.

No. 10 „ 5 „ Kappo; Ikuta-Atsumori; Sōshi-Arai-Komachi; Mutsura; Matsuyama-Kagami.

No. 11 „ 5 „ Kinsatsu; Ōye-Yama; Iwa-Fune; Tomoakira Shunzei-Tadanori.

No. 12 „ 4 „ Koi-no-Omoni; Kinuta; Sagi; Mochizuki.

No. 13 „ 3 „ Shichiki-Ochi; Yorō-Bōshi; Genjō.

(3) The Special contains 28 pieces with the Subdivisions:—

No. 1 contains 5 pieces:—Awaji; Hōkazō; Yoshino-Shizuka; Rō-Daiko; Nishikido.

No. 2 „ 5 „ Muro-Gimi; Ikari-Kazuki; Minobe; Makura-Jidō; Hiun.

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No. 3 contains 5 pieces:—Hōjō-Gawa; Suma-Genji; Kochō; Matsumushi; Ikkaku-sennin.

No. 4 „ 5 „ Sanshō; Torioi-Bune; Fuji; Minazuki-Barai; Utaura.

No. 5 „ 5 „ Ugetsu; Tsuchi-Guruma; Settai; Kuzu; Raiden.

No. 6 „ 3 „ Ema; Genzai-Shichimen; Shō-Kun.

The following nine pieces out of 200 pieces of the "Noh" drama are noted for their particular acts in a dancing movement:—Ama is known as the "Tama-no-Dan"; Ashikari as "Kasa-no-Dan"; Hyakuman as "Sasa-no-Dan" or "Kurama-no-Dan"; Kanyō-Kyū as "Koto-no-Dan"; Kogō as "Koma-no-Dan"; Kuzu as "Ayu-no-Dan"; Mii-Dera as "Kane-no-Dan"; Sakura-Gawa as "Ami-no-Dan"; and Ukai as "U-no-Dan."

The Names of 200 pieces of the "Noh" drama with the Month (the lunar calendar), Denomination, and Subdivision (the Interior—Int., the Exterior—Ex., and the Special—Spl.) are tabulated as follows:—

	Name	Month	Denomination	Subdivision
1.	Adachi-ga-Hara	August	Fifth Dance	Int. No. 9
2.	Aisome-Gawa	Any month	Fourth „	Ext. No. 5
3.	Akogi	September	„ „	Int. No. 6
4.	Ama	February	Fifth „	Int. No. 12
5.	Aoi-no-Uye	Any month	„ „	Int. No. 22
6.	Arashi-Yama	March	First „	Ext. No. 3
7.	Aridōshi	April	Fourth „	Int. No. 8
8.	Ashikari	September	„ „	Int. No. 22
9.	Ataka	February	„ „	Int. No. 18
10.	Atsumori	August	„ „	Int. No. 22
11.	Awaji	March	„ „	Spl. No. 1
12.	Bashō	Any month	„ „	Int. No. 16
13.	Chikubu-Shima	March	First „	Int. No. 6
14.	Chōryō	September	Fifth „	Ext. No. 5
15.	Daibutsu-Kuyō	„	Fourth „	Ext. No. 7
16.	Daiye	Any month	Fifth „	Int. No. 17
17.	Dai-Rokuten	March	„ „	Ext. No. 9
18.	Dōjōji	September	Fourth „	Int. No. 21
19.	Domyōji	„	„ „	Ext. No. 2
20.	Ebira	February	Second „	Ext. No. 2
21.	Ebōshi-Ori	May	Fifth „	Ext. No. 7
22.	Eguchi	September	Fourth „	Int. No. 1
23.	Ema	November	„ „	Spl. No. 6
24.	E-no-Shima	Any month	First „	Ext. No. 1
25.	Fuji	April	Fourth „	Spl. No. 4
26.	Fuji-Daiko	September	„ „	Int. No. 14
27.	Fujito	March	„ „	Int. No. 8

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No. 3 consists of 5 pieces :—Hōjō-Gawa ; Shun-Ōgon ; Kosho ; Tsuneyoshi ; Ikkaku Sennin.

No. 4 " 5 " Sumi-Ō ; Taiei Ryū ; Fuji ; Miyazu-Mōde ; Ukai.

No. 5 " 5 " Ugetsu ; Tobi-Gumo ; Shōki ; Kiyo ; Rōshō.

No. 6 " 3 " Ikuta ; Gen-ji Shi-Jūsan ; Shō Kun.

The following pieces pertain to the "Noh" drama are noted for their peculiar acts and acting movements.—Aya is known as the "Tsuna-no-Dan" ; Ashikari as "Kusano-Dan" ; Hyakuman as "Sara-no-Dan" or "Sumi-no-Dan" ; Kumasaka as "Koto-no-Dan" ; Kōjō as "Tsuna-no-Dan", Kuma as "Ayu-no-Dan" ; Aoi Jōra as "Kuse-no-Dan" ; Shōjō-Gawa as "Ama-no-Dan" ; and Ukai as "Ō-no-Dan."

The Noh is of 200 pieces of the "Noh" drama with the Month (the lunar calendar), Denomination, and Subdivision (the Interior—Ine, the Exterior—Ex, and the Special—Sp.), are tabulated as follows :—

	Name.	Month.	Denomination.	Subdivision.
1.	Ashikari	August	Fifth Dance	Int. No. 9
2.	Aoi-no-Ue	Any month	Fourth "	Ext. No. 5
3.	Akoya	September	"	" No. 6
4.	Aya	February	Fifth	" No. 12
5.	Aoi-no-Ue	Any month	"	" No. 2
6.	Ama-no-Yuma	March	First	" No. 3
7.	Aya-no-Tsuna	April	Fourth	" No. 8
8.	Asaji	September	"	" No. 22
9.	Asaka	February	"	" No. 18
10.	Atsumori	August	"	" No. 22
11.	Awaji	March	"	Sp. No. 1
12.	Ikuta	Any month	"	" No. 16
13.	Chikara-no-Shima	March	First	" No. 6
14.	Chōjō	September	Fifth	" No. 5
15.	Daimon-a-Kuyō	"	"	" No. 7
16.	Dōjō	Any month	Fifth	" No. 17
17.	Dō-ri-Yakushi	March	"	" No. 9
18.	Doji	September	Fourth	" No. 21
19.	Dōmyōji	"	"	" No. 2
20.	Ebira	February	Second	" No. 2
21.	Ebōshi-Oki	May	Fifth	" No. 7
22.	Eguchi	September	Fourth	" No. 1
23.	Ema	November	"	Sp. No. 6
24.	Fuji	Any month	First	" No. 1
25.	Fuji	April	Fourth	" No. 4
26.	Fuji-Daiko	September	"	" No. 14
27.	Fujito	March	"	" No. 8

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	Name	Residence	Profession	Publication
28.	[illegible]	[illegible]	[illegible]	[illegible] No. 11
29.	[illegible]	[illegible]	[illegible]	[illegible] No. 10
30.	[illegible]	[illegible]	[illegible]	[illegible] No. 9
31.	[illegible]	[illegible]	[illegible]	[illegible] No. 14
32.	[illegible]	[illegible]	[illegible]	[illegible] No. 13
33.	[illegible]	[illegible]	[illegible]	[illegible] No. 6
34.	[illegible]	[illegible]	[illegible]	[illegible] No. 21
35.	[illegible]	[illegible]	[illegible]	[illegible] No. 2
36.	[illegible]	[illegible]	[illegible]	[illegible] No. 4
37.	[illegible]	[illegible]	[illegible]	[illegible] No. 14
38.	[illegible]	[illegible]	[illegible]	[illegible] No. 1
39.	[illegible]	[illegible]	[illegible]	[illegible] No. 4
40.	[illegible]	[illegible]	[illegible]	[illegible] No. 6
41.	[illegible]	[illegible]	[illegible]	[illegible] No. 5
42.	[illegible]	[illegible]	[illegible]	[illegible] No. 15
43.	[illegible]	[illegible]	[illegible]	[illegible] No. 16
44.	[illegible]	[illegible]	[illegible]	[illegible] No. 3
45.	[illegible]	[illegible]	[illegible]	[illegible] No. 1
46.	[illegible]	[illegible]	[illegible]	[illegible] No. 10
47.	[illegible]	[illegible]	[illegible]	[illegible] No. 12
48.	[illegible]	[illegible]	[illegible]	[illegible] No. 3
49.	[illegible]	[illegible]	[illegible]	[illegible] No. 3
50.	[illegible]	[illegible]	[illegible]	[illegible] No. 3
51.	[illegible]	[illegible]	[illegible]	[illegible] No. 10
52.	[illegible]	[illegible]	[illegible]	[illegible] No. 11
53.	[illegible]	[illegible]	[illegible]	[illegible] No. 17
54.	[illegible]	[illegible]	[illegible]	[illegible] No. 9
55.	[illegible]	[illegible]	[illegible]	[illegible] No. 3
56.	[illegible]	[illegible]	[illegible]	[illegible] No. 9
57.	[illegible]	[illegible]	[illegible]	[illegible] No. 12
58.	[illegible]	[illegible]	[illegible]	[illegible] No. 2
59.	[illegible]	[illegible]	[illegible]	[illegible] No. 10
60.	[illegible]	[illegible]	[illegible]	[illegible] No. 5
61.	[illegible]	[illegible]	[illegible]	[illegible] No. 20
62.	[illegible]	[illegible]	[illegible]	[illegible] No. 10
63.	[illegible]	[illegible]	[illegible]	[illegible] No. 6
64.	[illegible]	[illegible]	[illegible]	[illegible] No. 14
65.	[illegible]	[illegible]	[illegible]	[illegible] No. 11
66.	[illegible]	[illegible]	[illegible]	[illegible] No. 5
67.	[illegible]	[illegible]	[illegible]	[illegible] No. 11
68.	[illegible]	[illegible]	[illegible]	[illegible] No. 12
69.	[illegible]	[illegible]	[illegible]	[illegible] No. 5
70.	[illegible]	[illegible]	[illegible]	[illegible] No. 3

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	NAME	MONTH	DENOMINATION	SUBDIVISION
28.	Funabashi	March	Fifth Dance	Int. No. 14
29.	Funa-Benkei	November	„ „	Int. No. 16
30.	Futari-Shidzuka	January	Third „	Int. No. 9
31.	Genji-Kuyō	March	„ „	Int. No. 14
32.	Genjō	August	Fifth „	Ext. No. 13
33.	Genzai Shichimen	Any month	„ „	Spl. No. 6
34.	Hachi-no-Ki	December	Fourth „	Int. No. 21
35.	Hagoromo	March	Third „	Int. No. 21
36.	Haku-Raku-Ten	Any month	First „	Int. No. 4
37.	Hana-Gatami	September	Fourth „	Int. No. 14
38.	Hanjo	July	„ „	Int. No. 1
39.	Hashi-Benkei	September	„ „	Ext. No. 4
40.	Hashitomi	„	„ „	Ext. No. 6
41.	Hibari-Yama	August	„ „	Ext. No. 5
42.	Higaki	Any month	Third „	Int. No. 15
43.	Himuro	March	First „	Int. No. 16
44	Hiun	October	Fifth „	Spl. No. 2
45.	Hojō-Gawa	August	Fourth „	Spl. No. 3
46.	Hōkazō	Any month	„ „	Spl. No. 1
47.	Hotoke-no-Hara	September	„ „	Int. No. 19
48.	Hyakuman	„	„ „	Int. No. 16
49.	Idzutsu	„	„ „	Int. No. 3
50.	Ikari-Kadzuki	August	„ „	Spl. No. 2
51.	Ikkaku-Sennin	October	Fifth „	Spl. No. 3
52.	Ikuta-Atsumori	July	Fourth „	Ext. No. 10
53.	Iwafune	May	Fifth „	Ext. No. 11
54.	Jinen-Koji	Any month	Fourth „	Int. No. 17
55.	Kagekiyo	„	„ „	Int. No. 9
56.	Kwagetsu	February	„ „	Ext. No. 3
57.	Kakitsubata	April	„ „	Int. No. 9
58.	Kanyō-Kyū	October	Fifth „	Int. No. 12
59.	Kanehira	April	Fourth „	Int. No. 2
60.	Kamo	June	„ „	Int. No. 10
61.	Kanawa	September	Fifth „	Ext. No. 5
62.	Kantan	Any month	Fourth „	Int. No. 20
63.	Kappo	„	Fifth „	Ext. No. 10
64.	Kashiwazaki	October	Fourth „	Int. No. 6
65.	Kasuga-Ryūjin	March	Fifth „	Int. No. 14
66.	Katsuragi	November	Fourth „	Int. No. 11
67.	Kayoi-Komachi	September	„ „	Int. No. 5
68.	Kinsatsu	January	Fifth „	Ext. No. 11
69.	Kinuta	September	Fourth „	Ext. No. 12
70.	Kiyotsune	„	„ „	Int. No. 5

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	Name	Month	Denomination	Subdivision
71.	Kochō	February	Third Dance	Spl. No. 3
72.	Kogō	August	Fourth „	Ext. No. 4
73.	Koi-no-Omoni	September	„ „	Ext. No. 12
74.	Kokaji	Any month	Fifth „	Ext. No. 9
75.	Kosode-Soga	May	Fourth „	Int. No. 5
76.	Kōtei	March	Fifth „	Int. No. 15
77.	Kōu	September	„ „	Ext. No. 4
78.	Kumasaka	„	„ „	Ext. No. 4
79.	Kurama-Tengu	March	„ „	Int. No. 12
80.	Kureha	September	Fourth „	Int. No. 11
81.	Kudzu	March	Fifth „	Spl. No. 5
82.	Kuse-no-To	June	Fourth „	Ext. No. 1
83.	Kurumazo	October	Fifth „	Ext. No. 6
84.	Makiginu	December	Fourth „	Ext. No. 3
85.	Makura-Jido	September	„ „	Spl. No. 2
86.	Matsu-Kaze	„	„ „	Int. No. 10
87.	Matsu-Mushi	July	„ „	Spl. No. 3
88.	Matsuyama-Kagami	Any month	Fifth „	Ext. No. 10
89.	Mekari	December	First „	Ext. No. 8
90.	Michimori	July	Fourth „	Int. No. 15
91.	Mii-Dera	August	„ „	Int. No. 3
92.	Minadzuki-Barai	June	„ „	Spl. No. 4
93.	Minobe	October	„ „	Spl. No. 2
94.	Miwa	September	„ „	Int. No. 18
95.	Mochidzuki	January	„ „	Ext. No. 12
96.	Momijigari	September	Fifth „	Int. No. 2
97.	Morihisa	„	Fourth „	Int. No. 19
98.	Murogimi	December	„ „	Spl. No. 2
99.	Mutsura	September	„ „	Ext. No. 10
100.	Naniwa	February	First „	Int. No. 2
101.	Nezame	March	„ „	Ext. No. 1
102.	Nishikido	Any month	Fourth „	Spl. No. 1
103.	Nishikigi	September	Fifth „	Int. No. 20
104.	Nomiya	„	Fourth „	Int. No. 20
105.	Nomori	January	Fifth „	Ext. No. 4
106.	Nuyé	April	Fourth „	Int. No. 7
107.	Obasute	Any month	„ „	Int. No. 6
108.	Ōhara-Gokō	September	„ „	Int. No. 7
109.	Oimatsu	January	First „	Int. No. 3
110.	Ominameshi	August	Fifth „	Int. No. 17
111.	Ōmu-Komachi	March	Fourth „	Int. No. 11
112.	O'shio	September	„ „	Int. No. 19
113.	Ōyashiro	October	„ „	Ext. No. 8

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	Name	Room	Dormant	Separation	
71.	[illegible]	[illegible]	[illegible]	[illegible]	No. 3
72.	[illegible]	[illegible]	[illegible]	[illegible]	No. 4
73.	[illegible]	[illegible]	[illegible]	[illegible]	No. 12
74.	[illegible]	[illegible]	[illegible]	[illegible]	No. 9
75.	[illegible]	[illegible]	[illegible]	[illegible]	No. 5
76.	[illegible]	[illegible]	[illegible]	[illegible]	No. 15
77.	[illegible]	[illegible]	[illegible]	[illegible]	No. 4
78.	[illegible]	[illegible]	[illegible]	[illegible]	No. 4
79.	[illegible]	[illegible]	[illegible]	[illegible]	No. 12
80.	[illegible]	[illegible]	[illegible]	[illegible]	No. 11
81.	[illegible]	[illegible]	[illegible]	[illegible]	No. 5
82.	[illegible]	[illegible]	[illegible]	[illegible]	No. 1
83.	[illegible]	[illegible]	[illegible]	[illegible]	No. 6
84.	[illegible]	[illegible]	[illegible]	[illegible]	No. 3
85.	[illegible]	[illegible]	[illegible]	[illegible]	No. 2
86.	[illegible]	[illegible]	[illegible]	[illegible]	No. 10
87.	[illegible]	[illegible]	[illegible]	[illegible]	No. 3
88.	[illegible]	[illegible]	[illegible]	[illegible]	No. 10
89.	[illegible]	[illegible]	[illegible]	[illegible]	No. 8
90.	[illegible]	[illegible]	[illegible]	[illegible]	No. 15
91.	[illegible]	[illegible]	[illegible]	[illegible]	No. 3
92.	[illegible]	[illegible]	[illegible]	[illegible]	No. 4
93.	[illegible]	[illegible]	[illegible]	[illegible]	No. 2
94.	[illegible]	[illegible]	[illegible]	[illegible]	No. 18
95.	[illegible]	[illegible]	[illegible]	[illegible]	No. 12
96.	[illegible]	[illegible]	[illegible]	[illegible]	No. 2
97.	[illegible]	[illegible]	[illegible]	[illegible]	No. 19
98.	[illegible]	[illegible]	[illegible]	[illegible]	No. 2
99.	[illegible]	[illegible]	[illegible]	[illegible]	No. 10
100.	[illegible]	[illegible]	[illegible]	[illegible]	No. 2
101.	[illegible]	[illegible]	[illegible]	[illegible]	No. 1
102.	[illegible]	[illegible]	[illegible]	[illegible]	No. 1
103.	[illegible]	[illegible]	[illegible]	[illegible]	No. 20
104.	[illegible]	[illegible]	[illegible]	[illegible]	No. 20
105.	[illegible]	[illegible]	[illegible]	[illegible]	No. 4
106.	[illegible]	[illegible]	[illegible]	[illegible]	No. 7
107.	[illegible]	[illegible]	[illegible]	[illegible]	No. 6
108.	[illegible]	[illegible]	[illegible]	[illegible]	No. 7
109.	[illegible]	[illegible]	[illegible]	[illegible]	No. 3
110.	[illegible]	[illegible]	[illegible]	[illegible]	No. 17
111.	[illegible]	[illegible]	[illegible]	[illegible]	No. 11
112.	[illegible]	[illegible]	[illegible]	[illegible]	No. 19
113.	[illegible]	[illegible]	[illegible]	[illegible]	No. 6

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	Name	Month	Designation	Description
114.	Oya-Yama	July	Fifth Dan	Ivy. No. 11
115.	Ran-ka	May	"	Pl. No. 5
116.	Rokuro Mori	February	"	Rus. No. 5
117.	Rikio	May month	"	Ivt. No. 12
118.	Rokujo	"	Fourth	Spl. No. 1
119.	Ryuko	"	Fifth	Int. No. 21
120.	Seki	June	Fourth	Ivt. No. 12
121.	Sai Yen-Shan	May	"	Int. No. 10
122.	Shin-Hoko	September	"	Ext. No. 1
123.	Sakura Gawa	"	"	Int. No. 15
124.	Sarumori	August	"	Int. No. 4
125.	Sasuke	November	"	Spl. No. 4
126.	Sei-an-Ji	March	Third	Int. No. 7
127.	Seiro-Ho	"	First	Ext. No. 2
128.	Seki-ya-Kanaoki	July	Fourth	Int. No. 17
129.	Senbiyen	August	"	Int. No. 18
130.	Sensyu	March	"	Int. No. 2
131.	Shishiyoshi	September	Fifth	Int. No. 20
132.	Soda	"	Fourth	Spl. No. 5
133.	Suehiro	April	Fifth	Ext. No. 6
134.	Shiai	May month	"	Int. No. 9
135.	Shichi-Fuku-Jin	August	Fourth	Int. No. 13
136.	Shi-ji	March	First	Int. No. 7
137.	Shi-ra-Hige	"	"	Int. No. 19
138.	Shinmachi	April	Fourth	Ext. No. 1
139.	Shoro	September	Fifth	Int. No. 16
140.	Shoji	"	"	Ext. No. 3
141.	Sue Kun	October	"	Spl. No. 6
142.	Shikawa	September	Fourth	Ext. No. 3
143.	Shinsei	"	"	Int. No. 10
144.	Shinpei	August	"	Ext. No. 8
145.	Shinsei Tadamori	March	Second	Ext. No. 11
146.	Shiharai-Komachi	April	Fourth	Ext. No. 10
147.	Sokuba-Komachi	September	"	Int. No. 2
148.	Suma Gesui	"	"	Spl. No. 3
149.	Sumida Gawa	"	"	Int. No. 13
150.	Sumiyoshi No Ie	"	"	Ext. No. 9
151.	Tadaoki	November	"	Ext. No. 7
152.	Tadamori	March	Second	Int. No. 6
153.	Tafei	May	Fifth	Int. No. 7
154.	Takeyo	January	Fifth	Int. No. 1
155.	Tama Kawa	September	Fourth	Int. No. 4
156.	Tamagoi	May month	First	Int. No. 9

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	NAME	MONTH	DENOMINATION	SUBDIVISION
114.	Ōye-Yama	July	Fifth	Dance ..... Ext. No. 11
115.	Raiden	May	„	„ ..... Spl. No. 5
116.	Rashō-Mon	February	„	„ ..... Ext. No. 5
117.	Rinzō	Any month	First	„ ..... Int. No. 22
118.	Rō-Daiko	„	Fourth	„ ..... Spl. No. 1
119.	Ryōko	„	Fifth	„ ..... Int. No. 21
120.	Sagi	June	Fourth	„ ..... Ext. No. 12
121.	Saigyō-Sakura	March	„	„ ..... Int. No. 10
122.	Saka-Hoko	September	„	„ ..... Ext. No. 1
123.	Sakura-Gawa	„	„	„ ..... Int. No. 15
124.	Sanemori	August	„	„ ..... Int. No. 4
125.	Sanshō	November	„	„ ..... Spl. No. 4
126.	Seigan-Ji	March	Third	„ ..... Int. No. 7
127.	Sei-ō-Bō	„	First	„ ..... Ext. No. 2
128.	Sekidera-Komachi	July	Fourth	„ ..... Int. No. 17
129.	Semimaru	August	„	„ ..... Int. No. 18
130.	Senzyu	March	„	„ ..... Int. No. 2
131.	Sesshoseki	September	Fifth	„ ..... Int. No. 20
132.	Settai	„	Fourth	„ ..... Spl. No. 5
133.	Shakkyō	April	Fifth	„ ..... Ext. No. 9
134.	Shari	Any month	„	„ ..... Ext. No. 9
135.	Shichiki-Ochi	August	Fourth	„ ..... Ext. No. 13
136.	Shiga	March	First	„ ..... Int. No. 7
137.	Shira-Hige	„	„	„ ..... Int. No. 19
138.	Shironushi	April	Fourth	„ ..... Ext. No. 1
139.	Shōjō	September	Fifth	„ ..... Int. No. 18
140.	Shōki	„	„	„ ..... Ext. No. 3
141.	Shō-Kun	October	„	„ ..... Spl. No. 6
142.	Shō'zon	September	Fourth	„ ..... Ext. No. 3
143.	Shunkan	„	„	„ ..... Int. No. 10
144.	Shunyei	August	„	„ ..... Ext. No. 8
145.	Shunzei-Tadanori	March	Second	„ ..... Ext. No. 11
146.	Sōshiarai-Komachi	April	Fourth	„ ..... Ext. No. 10
147.	Sotōba-Komachi	September	„	„ ..... Int. No. 2
148.	Suma-Genji	„	„	„ ..... Spl. No. 3
149.	Sumida-Gawa	„	„	„ ..... Int. No. 13
150.	Sumiyoshi-Mōde	„	„	„ ..... Ext. No. 6
151.	Tadanobu	November	„	„ ..... Ext. No. 7
152.	Tadanori	March	Second	„ ..... Int. No. 8
153.	Taihei-Shōjō	May	Fifth	„ ..... Ext. No. 7
154.	Takasago	January	First	„ ..... Int. No. 1
155.	Tama-Kazura	September	Fourth	„ ..... Int. No. 4
156.	Tama-no-I	Any month	First	„ ..... Int. No. 9

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	Name	Month	Denomination	Subdivision
157.	Tamura	March	Second Dance	Int. No. 1
158.	Taniko	October	Fifth „	Ext. No. 6
159.	Tatsuta	November	Fourth „	Int. No. 13
160.	Tayema	February	Fifth „	Int. No. 11
161.	Teika	November	Third „	Int. No. 12
162.	Tenko	July	Fourth „	Int. No. 3
163.	Tōboku	February	Third „	Int. No. 18
164.	Tō-Bō-Saku	July	Fourth „	Ext. No. 8
165.	Tōgan-Koji	March	„ „	Int. No. 12
166.	Tokusa	August	„ „	Int. No. 22
167.	Tomoakira	March	Second „	Ext. No. 11
168.	Tomonaga	January	„ „	Int. No. 6
169.	Tomoye	„	„ „	Ext. No. 2
170.	Tōru	August	Fifth „	Int. No. 4
171.	Tori-oi-Bune	„	Fourth „	Spl. No. 4
172.	Tōsen	Any month	„ „	Int. No. 20
173.	Tsuchi-Gumo	July	Fifth „	Ext. No. 9
174.	Tsuchi-Guruma	Any month	Fourth „	Spl. No. 5
175.	Tsunemasa	September	„ „	Ext. No. 2
176.	Tsuru-Kame	January	First „	Ext. No. 8
177.	Ugetsu	August	Fourth „	Spl. No. 5
178.	Ukai	May	Fifth „	Int. No. 1
179.	Uki-Fune	Any month	Fourth „	Int. No. 10
180.	Ukon	March	First „	Int. No. 17
181.	Umegaye	September	Fourth „	Int. No. 7
182.	Uneme	March	Third „	Int. No. 5
183.	Unrin-In	February	Fourth „	Int. No. 13
184.	Uta-Ura	April	„ „	Spl. No. 4
185.	Utou	„	„ „	Int. No. 19
186.	Yamamba	Any month	„ „	Int. No. 15
187.	Yashima	March	Second „	Int. No. 11
188.	Yō-Ki-Hi	Any month	Fourth „	Int. No. 4
189.	Yorimasa	May	„ „	Int. No. 3
190.	Yōrō	April	„ „	Int. No. 5
191.	Yorō-Bōshi	February	„ „	Ext. No. 13
192.	Yoshi-no-Shidzuka	Any month	Third „	Spl. No. 1
193.	Yoshi-no-Tennin	March	„ „	Ext. No. 7
194.	Youchi-Soga	May	Fourth „	Int. No. 13
195.	Yūgao	September	„ „	Int. No. 13
196.	Yugyō-Yanagi	„	„ „	Int. No. 8
197.	Yumi-Hachiman	February	First „	Int. No. 21
198.	Yuya	March	Third „	Int. No. 8
199.	Zegai	August	Fifth „	Int. No. 16
200.	Zenji-Soga	July	Fourth „	Ext. No. 6

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	Name	Month	Denomination	Supervision
157.	Tamura	March	Second Duc	Int. No. 1
158.	Tanko	October	Fifth "	Ext. No. 6
159.	Tatsuta	November	Fourth "	Int. No. 13
160.	Tayema	February	Fifth "	Int. No. 11
161.	Teika	November	Third "	Int. No. 12
162.	Tenko	July	Fourth "	Int. No. 3
163.	Tōboku	February	Third "	Int. No. 18
164.	Tō-Ho-Saku	July	Fourth "	Ext. No. 8
165.	Tōgan-Koji	March	" "	Int. No. 12
166.	Tokusa	August	" "	Int. No. 22
167.	Tomonkira	March	Second "	Ext. No. 11
168.	Tomonaga	January	" "	Int. No. 6
169.	Tomoye	"	" "	Ext. No. 2
170.	Tōru	August	Fifth "	Int. No. 4
171.	Tori oi Ikue	"	Fourth "	Spl. No. 4
172.	Tōsa	Any month	" "	Int. No. 20
173.	Tsuchi-Gumo	July	Fifth "	Ext. No. 9
174.	Tsuchi-Gurama	Any month	Fourth "	Spl. No. 5
175.	Tsunemasa	September	" "	Ext. No. 2
176.	Tsuru-Kame	January	First "	Ext. No. 8
177.	Ugetsu	August	Fourth "	Spl. No. 5
178.	Ukai	May	Fifth "	Int. No. 1
179.	Uki-Fune	Any month	Fourth "	Int. No. 10
180.	Ukon	March	First "	Int. No. 17
181.	Umegaye	September	Fourth "	Int. No. 7
182.	Umene	March	Third "	Int. No. 5
183.	Unrin In	February	Fourth "	Int. No. 13
184.	Uta-Uta	April	" "	Spl. No. 4
185.	Uton	"	" "	Int. No. 19
186.	Yamanba	Any month	" "	Int. No. 15
187.	Yashima	March	Second "	Int. No. 11
188.	Yo-Kihi	Any month	Fourth "	Int. No. 4
189.	Yorimasa	May	" "	Int. No. 3
190.	Yoro	April	" "	Int. No. 5
191.	Yoro Dōji	February	" "	Ext. No. 13
192.	Yoshi-no-Shidzuka	Any month	Third "	Spl. No. 1
193.	Yoshi-no Tenin	March	" "	Ext. No. 7
194.	Youchi Saga	May	Fourth "	Int. No. 13
195.	Yūgao	September	" "	Int. No. 13
196.	Yugyō-Yanagi	"	" "	Int. No. 8
197.	Yumi-Hachiman	February	First "	Int. No. 21
198.	Yuya	March	Third "	Int. No. 8
199.	Zegi	August	Fifth "	Int. No. 16
200.	Zenji Soga	July	Fourth "	Ext. No. 6

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THE AINU AND THEIR FOLK-LORE

By J. BATCHELOR, D.D., F.R.G.S.

II

Some Ainu Characteristics

MANY visitors coming to Hokkaido afterwards write about the Ainu and speak of them as a taciturn and morose people. But I must say I have not found the healthy ones among them so. It is true that when they cannot have their own way some of them act like children and sulk a bit. But this they soon get over. They are also called uncivilized, and even savage! It is certain they have not had the advantages many of us have had and they have not the same civilization we possess. But as for saying they are savage and uncivilized, that is a calumny. The Japanese authorities have of late years given them good schools. There is now practically no distinction made between the Ainu and Japanese in elementary education. The people can be and are being educated. The Ainu, when properly educated, really show good capacity. But they have had no chance so far to develop. I have invariably found the people good-natured, kind, and hospitable. Of course they must be treated well and in a gentlemanly manner. Otherwise the "old Adam" will pop out and show the savage. I have even seen them as savage as some of my own race sometimes when angry.

The illustration given herewith shows a young Ainu woman in the act of saluting someone. It is a sign of respect in a woman to cover her mouth with her hand when meeting a stranger man on the path, and to step out of his way. In the olden day, whenever I passed a woman, she would reverently cover her mouth with her hand in respect. And if I stopped to talk with her, she would remain with her mouth covered and her head-dress removed. In saying "How do you do?" the index finger is drawn gently from the palm of the left hand steadily up the arm to the shoulder, and then across the upper lip over the tattoo marks as shown in the picture.

As a general rule, a visitor to the Ainu will find the skin of both men and women to be lighter than that of the ordinary Japanese. Still, some will be seen among them of a coppery brown colour resembling that of the North American Indians and natives of Alaska. One young Ainu who had been to Alaska utter hunting declared to me that some words used by the Alaskans were very like their words. But knowing nothing of the language of those people I can say nothing. In stature the people are short, the men averaging 5 ft. 5 inches and the women 5 ft. in height. They are sturdy and well set up. Their arms and legs are

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short, and they have big hands and feet. Their muscles are large, and they have great breadth of shoulders and well-developed chests. Their hair is prolific and coarse. It is black. They have beautiful teeth, and round, large, sparkling, brownish-black eyes. They have an upright carriage, and a light, lithe, springy walk when young. Their noses are short and straight, flattish and rounded at the nostrils. Their mouths are wide, as a rule, and the lips thick. The neck is short, and the brow high, broad, and massive. The eye-socket is round, and the eye-brows thick and long. They speak of themselves as people of the same eye-socket in contradistinction to their Japanese neighbours whose eyes are almond shaped. Just as the Jews of old might say "bone of my bone, flesh of my flesh" to indicate a fellow Jew, so an Ainu will say to-day a person is *shine shik-pui koro guru* with him. Their voices are, when not raised in anger, soft and musical, and their smile is very pleasing indeed. The hair of the head is very thick and coarse, and is allowed to grow nearly to the knee. I know one young woman who has allowed her hair to grow so long that it reaches to the ground when let down. Wavy and curly hair is much prized among them, and one who has it is called *Kamui-otop-usk-guru, i.e.* 'a person with the hair of the gods.'

The hairiness of the Ainu has often been much exaggerated as a distinctive feature by impressionist writers. As a rule, they are no more hairy than many Russian Mujiks or Scotch gillies. Among a company of British soldiers bathing one will see at times men quite as *hirsute* as the hairiest Ainu going. But of course there are noteworthy exceptions.

The fine beards which many of the men sport forms a remarkable feature among them, and they are quite proud when they are extra thick and long, and take much care of them. Some of them are more than a foot in length, which, when turned white, as in old age, give the men a remarkably venerable and patriarchal appearance. I have more than once been asked if I could give some kind of oil or grease to make them grow!

The moustache also is very thick and of course gets in the way when drinking or taking soup. The men have therefore *lifters* for them. With these they hold them up when drinking. Should they happen to have no *lifter* at hand they use the index finger instead. It is a wonder they have not invented moustache-cups for themselves.

The people are very careful not to lose any of their hair, and consider it very unfortunate indeed to allow an enemy to get hold of any of it, however little it may be. Should he manage to obtain some he might practice sympathetic magic, praying over it that curses might rest on the original possessor. Or he might bury it in the ground, thus causing sympathetically the man's body to sicken, grow weak, die, and fade away. I knew of a young Ainu who was taken up by the police and put into prison. The people thought he was receiving double punishment because, besides the term in prison given him, his hair was cut off. This cutting of the hair was supposed to shorten his life!

It has been remarked by some that there are many children among the Ainu who look remarkably like the Japanese. The reason of this is twofold. In the first place many of the Japanese men

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short, and they have big hands and feet. Their muscles are large, and they have great breadth of shoulders and well-developed chests. Their hair is prolific and coarse. It is black. They have beautiful teeth, and round, large, sparkling, brownish-black eyes. They have an upright carriage, and a light, lithe, springy walk when young. Their noses are short and straight, flattish and rounded at the nostrils. Their mouths are wide, as a rule, and the lips thick. The neck is short, and the brow high, broad, and massive. The eye-socket is round, and the eye-brows thick and long. They speak of themselves as people of the same eye-socket in contradistinction to their Japanese neighbours whose eyes are almond shaped. Just as the Jews of old might say "bone of my bone, flesh of my flesh" to indicate a fellow Jew, so an Ainu will say to-day a person is *shine shik-pni kero yaw* with him. Their voices are, when not raised in anger, soft and musical, and their smile is very pleasing indeed. The hair of the head is very thick and coarse, and is allowed to grow nearly to the knee. I know one young woman who has allowed her hair to grow so long that it reaches to the ground when let down. Wavy and curly hair is much prized among them, and one who has it is called *Ainmi-oop-wakka-pira*, i.e. 'a person with the hair of the gods.'

The hairiness of the Ainu has often been much exaggerated as a distinctive feature by impressionist writers. As a rule, they are no more hairy than many Russian Mujiks or Scotch gillies. Among a company of British soldiers bathing one will see at times men quite as hairy as the hairiest Ainu going. But of course there are noteworthy exceptions.

The fine beards which many of the men sport forms a remarkable feature among them, and they are quite proud when they are extra thick and long, and take much care of them. Some of them are more than a foot in length, which, when turned white, as in old age, give the men a remarkably venerable and patriarchal appearance. I have more than once been asked if I could give some kind of oil or grease to make them grow!

The moustache also is very thick and of course gets in the way when drinking or taking soup. The men have therefore *Mawa* for them. With these they hold them up when drinking. Should they happen to have no *Mawa* at hand they use the index finger instead. It is a wonder they have not invented moustache-cups for themselves.

The people are very careful not to lose any of their hair, and consider it very unfortunate indeed to allow an enemy to get hold of any of it, however little it may be. Should he manage to obtain some he might practice sympathetic magic, praying over it that curses might rest on the original possessor. Or he might bury it in the ground, thus causing sympathetically the man's body to sicken, grow weak, die, and fade away. I knew of a young Ainu who was taken up by the police and put into prison. The people thought he was receiving double punishment because, besides the term in prison given him, his hair was cut off. This cutting of the hair was supposed to shorten his life!

It has been remarked by some that there are many children among the Ainu who look remarkably like the Japanese. The reason of this is twofold. In the first place many of the Japanese men

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have taken Ainu wives to themselves, and their offspring have, naturally, some of their fathers' traits. In the second place, many women who have no children of their own have adopted Japanese boys and girls. This is one great Ainu way of keeping up the race, so that the present generation is probably the very last the world will ever see of pure Ainu.

It was shown in Chapter I. how it is supposed by some that the body of the first man was made of earth, while the backbone consisted of a stick of willow, and the hair of the head of chickweed; and it was also shown that the willow tree is regarded as the special tutelary deity of every individual of the race; indeed, it was noted that the willow should be regarded as the "birthstone" of the Ainu. This is a piece of folk-lore, and closely borders on symbolistic magic. Now, like so many other uncivilized people the Ainu do imagine it to be very unlucky to allow an enemy to get hold of any of his hair. Sympathetic magic, pure and simple, lies at the bound it is of this superstition. Should an enemy manage to obtain some, however little it might be, it is said that he would pray over it that curses might fall on the original possessor, after which he would bury it. It is supposed that the life of the person from whom it was taken can only last after this just so long as it does. When it decays the man dies, for it is believed that the body sickens and gradually becomes weak as the hair rots away.

An instance of the Ainus's objection to having his hair cut after any other fashion than the one mentioned above will be found in the following story related to me by an old Ainu many years ago. He said:—

"In the days of the Tokugawa régime the people were ordered by the Governor of Matsumaye to cut their hair after the Japanese fashion. Upon this order going forth the chiefs of Yezo held a great meeting at which it was decided to send a deputation to beg that the order might be countermanded. "For," said the people, "we could not go contrary to the customs of our ancestors without bringing down upon us the wrath of the gods. And although a few Ainu who lived at Mori did cut their hair as commanded, the people as a whole were let off, much to their delight."

I have met with several instances where the men have considered the hair-cutting that people are subjected to in the Japanese prison a peculiarly great hardship. N.y, there they have thought the greatest punishment to be that of cropping the head. To be cast into prison after having had the hair cut has been considered by them as a great injustice, and they have therefore come out of that place far more hard-ened than they went in. But this, of course, could not be helped, as the Judges did not, in all probability, know the Ainu religious respecting the matter, or what superstitions were mixed up in it.

A special rule concerning hair and shaving the cutting of it is embodied in the following folk-lore:—

"Should a person lose his wife by death, he should immediately cut his hair, and assume a look of sadness. But he ought not, however, to wear a hood, for he must worship the gods and mix with men; and it is not fitting in a person to approach gods and men having his head covered with a hood. Should a person cut his hair, unless it be on the occasion of death, misfortune will follow; either he himself or some of his near and dear friends will die soon after it. So taught the deities. Let all therefore beware."

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AN AINU GIRL

OLD JAPANESE DRAWING OF TATTOOED AINU HAND

WOMAN'S ORNAMENT AND CHARM

A YOUNG AINU DAMSEL SALUTING

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A MOUND OF SHELLS

ANOTHER OF USU'S BEAUTIFUL BAYS

ONE OF USU'S BEAUTIFUL BAYS

A VIEW OF USU CHURCH

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Again :—

"In ancient times, when the divine *Aiona* came down from heaven to instruct the people, he said: Let any woman whose husband dies cut and tear her hair, and look miserable and sad. Let her also wear a hood upon her head. If she does not look sad and remain apart from other people, the men will come and sport with her, and that is a very bad thing to do. No widow should allow her hair to grow long again, nor should any person who has lost a husband or wife marry a second time. This is because husbands and wives rejoin one another in the world beyond the grave. So taught the divine *Aiona*."

It is needless to remark, however, that such superstitions as these are now fast disappearing.

It must not be supposed that the Ainu are without a certain kind of wit, for the two following incidents show it to be otherwise.

One day I happened to be addressing an audience on a certain subject, and in the illustration I was using there was a camel. This animal took the fancy of the people at once, and I found myself obliged, in order to satisfy the demands of my audience, to leave the matter I was speaking on and confine myself to the camel alone. There is plenty to tell such childlike people about in that wonderful creature. In fact, there seem to be more wonders connected with the camel and its anatomy and powers of endurance than some of the people can believe. The wonderful adaptation of their feet for walking on the soft and yielding sand; the hardness of tongue and mouth, owing to which they are able to eat hard and prickly food; the means by which they can store up and carry water for future use; how lives have been saved by killing these animals and taking the water; the use of the hump in repairing the wear and tear of tissue; all these and other things taken together really seemed too wonderful for the brain of these docile Ainu. One person was like that Indian prince who, prior to experience, would not believe that there was such a thing as water becoming hard. He was heard to say in a very quiet but distinct voice, "And, sir, is not the camel so constructed that it can carry a drop of *saké* (spirits or whiskey) inside?" Undoubtedly the camel was more than that docile, simple and child-like man could swallow. He probably thought I was drawing the longbow, and desired to see how far I would go if properly led on.

On a certain occasion a gentleman happened to be travelling through the forests of Yezo with an Ainu guide. He had his gun with him, in case he should chance to meet a bear. As they were proceeding on their journey the Ainu pointed to something alive under the bushes. The traveller thereupon dismounted, and fired at what he supposed to be the living animal. Immediately after the report of the gun an animal, which seems to have been a wolf, bounded off further into the forest, leaving something behind, however, that appeared to have been shot. On going to the spot the Ainu discovered a half hare, which he brought back with him. Evidently the wolf was fired at when in the act of devouring his breakfast. The Ainu took the half hare along with him, and, on reaching the Japanese inn in the evening, proceeded to skin it. This was observed by the inn-keeper, who, the Ainu appeared to think, was a little too inquisitive about the matter. A conversation something like the following was heard to take place between them :—

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Again:—

"In ancient times, when the divine News came down from heaven to instruct the people, he said: Let any woman whose husband dies cut and tear her hair, and look miserable and sad. Let her also wear a hood upon her head. If she does not look sad and remain apart from other people, the dead will come and snatch away her, and that is a very bad thing to do. No widow should allow her hair to grow long again, nor should any person who has lost a husband or wife marry a second time. This is because husbands and wives rejoin one another in the world to serve the gracious God the divine News."

It is needless to remark, however, that such superstitions as these are now but little operating.

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Inu-kaeru: *What have you there?*

Aino: *As you see, merely half a hare.*

Inu-kaeru: *What are you doing with it?*

Aino: *Skinning it for my supper.*

Inu-kaeru: *How is it you have only got half a hare?*

Aino: *My master shot it.*

Inu-kaeru: *How?*

Aino: *By aiming at it with his gun and pulling the trig-ger.*

Inu-kaeru: *Has he shot the tail only?*

Aino: *Well, it happened like this. Hares, as you know, are amongst the swiftest running animals in creation, and this one was the fleetest of the fleet. My master too is a splendid shot; among men of the gun he takes the deadliest aim.*

Inu-kaeru: *Ha! Really? Yes! Yes! How?*

Aino: *Thus: you see there were two very clever people, the hare and my master—one clever at shooting, and the other at running away. It was therefore impossible for master to miss the hare, and equally impossible that the hare should not run away. So, as you see, he's shot, half-cooped. In short the other half of the hare ran away on four legs: though you see two here.*

Inu-kaeru: *Ciao da! It's a lie!*

Such childlike docility and simplicity were altogether too much for that impostor; he smiled, called the Ainu a *déchuka*, "bona," and left.

A PARABLE OF THE OLD MEN AND THE YOUNG

So Abram rose, and clave the wood, and went,
And took the fire *with him*, and a knife.
And as they sojourned both of them together,
Isaac the first-born spake and said, My Father,
Behold the preparations, fire and iron:
But *where* the lamb for this burnt-offering?
Then Abram bound the youth with belts and straps,
And builded parapets and trenches there,
And stretched forth the knife to slay his son.
When lo! an angel called him out of heaven,
Saying, Lay not thy hand upon the lad,
Neither do anything to him. Behold,
A ram caught in a thicket by its horns:
Offer the Ram of Pride instead of him.
But the old man would not so, but slew his son. . . .

—W. Ped Owen

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Inn-keeper: What have you there?

Ainu: As you see, merely half a hare.

Inn-keeper: What are you doing with it?

Ainu: Skinning it for my supper.

Inn-keeper: How is it you have only got half a hare?

Ainu: My master shot it.

Inn-keeper: How?

Ainu: By aiming at it with his gun and pulling the trigger.

Inn-keeper: But how did he shoot half only?

Ainu: Well, it happened like this. Hares, as you know, are among the swiftest running animals in creation, and this one was the fleetest of the fleet. My master too is a splendid shot; among men of the gun he takes the deadliest aim.

Inn-keeper: *Hai. Doshita?* Yes! Yes! How?

Ainu: Thus: you see there were two very clever people, the hare and my master—one clever at shooting, and the other at running away. It was therefore impossible for master to miss the hare, and equally impossible that the hare should not run away. So, as you see, half was shot, half escaped. In short the other half of the hare ran away on four legs though you see two here.

Inn-keeper: *Uso da!* It's a lie!

Such childlike docility and simplicity were altogether too much for that inn-keeper; he smiled, called the Ainu a *chikusho*, "beast," and left.

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— *Wilfred Owen*

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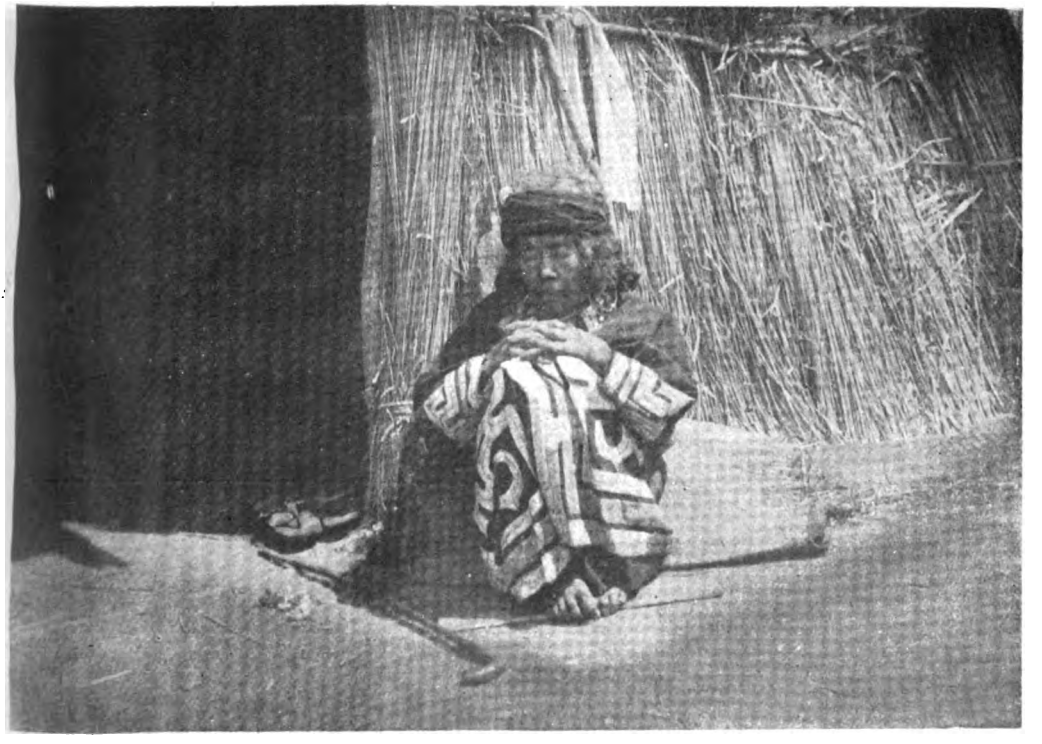
AN ORDINARY AINU HUT



AN OCTOGENARIAN WOMAN

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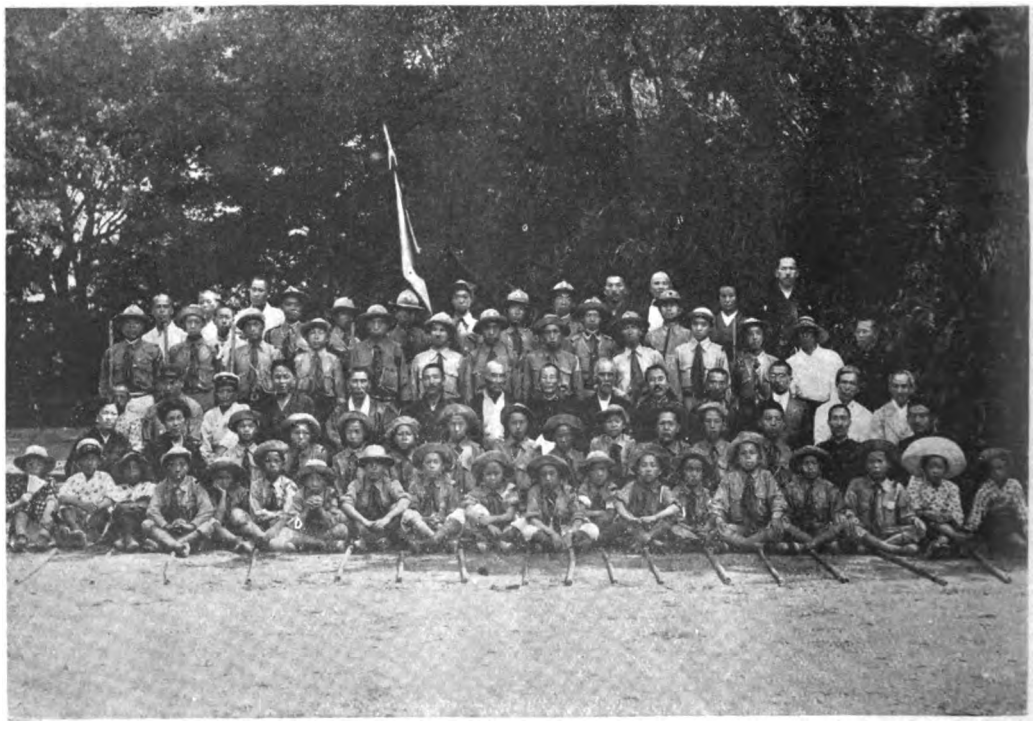
DR. J. N. MILLS WHOSE ARTICLE APPEARED IN THE JULY-AUG. NUMBER
(Photo By Mrs. Mills)



BOY SCOUTS AND OFFICERS OF SALVATION ARMY TAKEN IN KAMAKURA

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WHAT AMERICA THINKS OF JAPANESE IMMIGRANTS IN HAWAII AND CALIFORNIA

I

LIGHT ON THE JAPANESE QUESTION

By HENRY WALSWORTH KINNEY

FORMERLY SUPERINTENDENT OF PUBLIC INSTRUCTION, HAWAII

(FROM THE ATLANTIC MONTHLY)

A FEW months ago two emeritus professors of great universities in the United States visited Japan, at the same time and under much the same circumstances, both being members of 'missions' which had gone to study conditions and to assist in furthering friendly relations between the United States and the Land of the Chrysanthemum. On their return, one, an Easterner, stated that within twenty years Japan will become one of the world's great democracies; and democracy, at least as far as the Orient is concerned, is entirely a Western idea. The other, a Westerner, said emphatically, 'The two civilizations can never mingle. The Japanese cannot and will not understand our civilization.'

In questions of race, prejudice and a tendency to form conclusions from incomplete data are probably more conspicuous than in almost any other inquiry. This is true even in cases where length of the period of contact between the white and some other race and the presence of a large number of members of the latter make possible accurate deductions from established facts, as, for instance, in the case of the North American negro. In considering the case of Asiatics, where contact is comparatively uncommon and where the history of such contact is of but short duration, the conclusions reached as to the desirability or non-desirability of the races from the other side of the Pacific have often been determined practically entirely by fear of the economic effect of the presence in large numbers of these people in the United States, rather than by—and often to the entire exclusion of—consideration of their inherent merits or defects, and, more particularly, of their capacity for absorption of American civilization and ideals, and the consequent disappearance of the low living standards which form the principal basis of apprehension on economic grounds.

This is particularly well illustrated in the extreme West—probably the only part of the Union where dislike of the Oriental has become virulent. Originally directed against the Chinese, this feeling was transferred to the Japanese

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Formerly Superintendent of Public Instruction, Hawaii
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In questions of race, prejudice and a tendency to form conclusions from incomplete data are probably more conspicuous than in almost any other inquiry. This is true even in cases where length of time and a great deal of contact between the white and some other race and the presence of a large number of members of the latter make possible accurate deductions from established facts, as, for instance, in the case of the North American negro. In considering the case of Asiatics, where contact is comparatively uncommon and where the history of such contact is of but short duration, the conclusions reached as to the desirability or non-desirability of the races from the other side of the Pacific have often been formed practically entirely by fear of the economic effect of the presence in large numbers of these people in the United States, rather than by—and often to the entire exclusion of—consideration of their inherent merits or defects, and, more particularly, of their capacity for absorption of American civilization and ideals, and the consequent disappearance of the low living standards which form the principal basis of opposition on economic grounds.

This is particularly well illustrated in the extreme West—probably the only part of the Union where dislike of the Oriental has become virulent. Originally directed against the Chinese, this feeling was transferred to the Japanese

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when these succeeded the former as what is considered a dangerous economic factor. Various steps were taken to exclude the Japanese, a workable solution being apparently found in the 'Gentlemen's Agreement,' and we thus saw, during several decades, the rather anomalous condition wherein the United States on the one hand admitted with great freedom members of various European nations, many of whom were known to possess diverse undesirable traits, while, on the other hand, every possible step was taken to exclude the law-abiding Japanese. The Japanese is industrious, frugal, ambitious, and desirous of developing land where he may establish himself and raise a family, all these being characteristics which are ordinarily considered important desiderata for citizenship; but they have, in his case, been the very points which have militated against him. While every means is employed to induce European immigrants to become American citizens as rapidly as possible, the gain of such citizenship by American-born Japanese is regarded with repugnance and distrust.

This feeling against allowing the Japanese to enjoy the privileges which have been so cordially extended to other nationals, has been given expression in two allegations, one based on purely economic grounds and the other on the belief that he is not, because of racial and national characteristics, capable of absorbing American ideals and standards. Of these the first is the easier to deal with, as data are closer at hand, and the subject is far more tangible than the second point, where circumstances have not often been such as to permit a comprehensive and impartial judgment.

An ideal opportunity for investigation is, however, offered by the Territory of Hawaii, where the various races live side by side in proportions and numbers sufficient to provide excellent conditions for 'melting pot' experimentation, and because an honest attempt has been made there to solve the race question by blending into one solid American community a heterogeneous mass of people of various races and nationalities. These include Polynesians, Japanese, Chinese, Koreans, Filipinos, and Europeans,—particularly Portuguese and Spaniards,—the latter being a comparatively small, but decidedly influential, group of Americans. The fact that in Hawaii the color-line is drawn far less rigidly than in any other community, giving the individual an opportunity to advance almost entirely on his personal merits and capacity, unhampered by race prejudice, leads to the results of the efforts made in Hawaii a peculiar value. Briefly, if a group of any race or nationality cannot in Hawaii demonstrate its capacity for American citizenship, its case may well be considered hopeless, as there it meets with every opportunity for expressing its potentialities. If, on the other hand, it makes in Hawaii a satisfactory showing, this may be taken as proof that it can develop this capacity elsewhere if fair and proper opportunity be afforded.

The mainland of the United States at present fails to offer favorable conditions for the solution of the question of Japanese capacity for American citizenship, as the Western States, where almost the whole of the Japanese population is found, are for economic and political reasons, openly hostile to the Japanese, who are forced to herd together, to unite for common protection and promo-

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tion of common interests. It is impossible to decide in such circumstances whether they are capable of being assimilated and of intermingling with the rest of the people forming the American nation. The fact that they are at present gregarious in communities of their own, that they have not intermarried with persons of other blood, and have not formed a more integral part of the community life, may indicate that they are incapable of absorption: but, again, it may not—for they have never had a chance to do so.

Hawaii, however, is a country sufficiently small to render a survey comparatively easy, and yet possessing a mixture of racial and national ingredients sufficiently large to produce results on a collective basis. In other words, in Hawaii may be seen a laboratory experiment in racial blending and in the development of rising generations of most variegated parentage toward American ideals and citizenship. This seems to offer the only opportunity to secure reliable data.

The Hawaiian racial experiment began under peculiarly felicitous conditions, which undoubtedly have influenced its entire subsequent history. The Hawaiians, a Polynesian people, not abundantly civilized, although strongly developed along certain lines, had reached the point where they had tired of the arbitrary and often senseless restrictions of their *tabu* system, and were therefore in a most receptive state when the American missionaries established themselves among them about a century ago. Among these missionaries were several rather remarkable men, products of the best New England civilization of the day, who, partly, no doubt, because the natives were in absolute control, but mainly because of the superior qualities of the Hawaiians, undertook to lead them in the direction of Anglo-Saxon civilization on a basis of racial equality. The natives were extremely receptive, and their honesty, kindliness, generosity, and entire lack of viciousness—though they have certain weaknesses—led to a common community life between the two races, in which the color-line was virtually non-existent. The peculiar circumstance that the missionaries and their descendants, still imbued with the spirit of their fathers, became the secular powers of the land, contributed to the continuance of the relations established in the early days, and this condition has remained practically unchanged; though in late years a large influx of newcomers, especially military forces, unacquainted with the traditions and established point of view in the Islands, has tended to some extent to influence the old, ideal relations.

As the Islands developed industrially, especially with the growth of the sugar plantations, it became necessary to import labor from abroad. The first laborers imported were South Sea Islanders; but as these people have almost entirely disappeared, having been sent home when their contracts expired, they need not be considered here.

Later, the planters went further afield for contract labor, and great numbers of Chinese, Portuguese, Japanese, Koreans, Porto Ricans, Spaniards, and Filipinos were imported, in about the order named. The four last mentioned were resorted to only after annexation of Hawaii by the United States caused the application of the Exclusion Act, which prevented further importation of Chinese,

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while the Government's Agreement, which followed put an end to the importation of Japanese laborers.

The Hawaiian Islands have, as a result, a population classified in the Government's report as follows:—

Hawaiian	...	...	39,600
Part Hawaiian	...	...	16,000
Portuguese	...	...	25,700
Spanish	...	...	8,500
Porto Rican	...	...	5,000
Other Caucasian	...	...	3,000
Chinese	...	...	22,300
Japanese	...	...	116,000
Filipino	...	...	20,000
All others	...	...	5,000
Total	...	...	369,000

The "Golden Opportunity" is mainly Americans, a large number of whom are connected with industry and agricultural pursuits.

Under existing laws, some of the immigrants included in the above classification have a right to American citizenship when they possess the usual qualifications; the children of all of them, when born in Hawaii, are legally American by birth, quite as much as if they were born in Boston and could trace their descent direct to the Pilgrim Fathers.

The alternative confronting Hawaii, particularly since the Hawaiian-born progeny of Oriental races became sufficiently numerous to point very clearly to the day when it was bound to become a political factor of dreaded force, was, therefore, either to draw the race-line and either exclude or to develop separately, or to attempt to blend the various immigrants into one harmonious American citizenry. The latter course was chosen, if, indeed, it can be said that any choice was exercised at all; for the development of the problem was so gradual that at no particular time did those in control find themselves confronted with the necessity of precipitating an immediate solution. It was inevitable that this course should be followed; first, because it was the natural course, after the color-line had been ignored in many years of intercourse with the Hawaiians; second, because it favored the point of least resistance, as the pre-annexation Administration not only did not create any serious economic question, except in isolated cases, but on the contrary, solved the labor question, which was soluble only through their presence; for in spite of much theorizing to the contrary, bitter experience has amply demonstrated to the Hawaiian planters that the white man absolutely will not work on the plantations; and third, because, if the races were allowed to develop each along its own line, apart from the other component parts of the community, an utterly impossible political situation would result within a few years, when the Hawaiian-born Japanese, Chinese, Koreans, and others would naturally form political groups of their own, contending with the Hawaiian white population for control.

Leaving out of this question all ethical, moral, and altruistic considerations, Hawaii had no alternative and the United States reluctantly and wholeheartedly on their great experimental mixing experiment. While some outer countries have politicians as vociferated as his Hawaii, no one of them has by force of circumstances been led to try definitely to melt together as Hawaii is trying to do; and consequently the world will do well to consider the results of this great human experiment, as it may obtain from them

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while the 'Gentlemen's Agreement' which followed put an end to the importation of Japanese laborers.

The Hawaiian Islands have, as a result, a population estimated in the Governor's report for 1919 as follows:—

Hawaiian	22,600
Part Hawaiian	16,660
Portuguese	25,000
Spaniards	2,400
Porto Ricans	5,400
Other Caucasians	31,000
Chinese	22,800
Japanese	110,000
Filipinos	22,000
All others	5,800
Total	263,660

The 'Other Caucasians' are mainly Americans, a large number of whom are connected with military and naval establishments.

Under existing laws, some of the immigrants included in the above tabulation have a right to American citizenship when they possess the usual qualifications therefor; the children of all of them, when born in Hawaii, are legally Americans by birth, quite as much as if they were born in Boston and could trace their descent direct to the Pilgrim Fathers.

The alternative confronting Hawaii, particularly since the Hawaiian-born progeny of Oriental races became sufficiently numerous to point very clearly to the day when it was bound to become a political factor of decided force, was, therefore, either to draw the race-line and suffer each race to develop separately, or to attempt to blend the various ingredients into one harmonious American citizenry. The latter course was chosen, if, indeed, it can be said that any choice was exercised at all; for the development of the problem was so gradual that at no particular time did those in control find themselves confronted with the necessity of providing an immediate solution. It was inevitable that this course should be followed; first, because it was the natural course, after the color-line had been ignored in many years of intercourse with the Hawaiians; second, because it followed the path of least resistance, as the presence of the Asiatics not only did not create any serious economic question, except in isolated cases, but on the contrary, solved the labor question, which was soluble only through their presence; for, in spite of much theorizing to the contrary, bitter experience has amply demonstrated to the Hawaiian planters that the white man absolutely will not work on the plantations; and third, because, if the races were allowed to develop, each along its own lines, apart from the other constituent parts of the community, an utterly impossible political situation would result within a few years, when the Hawaiian-born Japanese, Chinese, Koreans, and others would naturally form political groups of their own, contending with the Hawaiian white population for control.

Leaving out of the question all ethical, moral, and altruistic considerations, Hawaii had no alternative and the Islands embarked vigorously and wholeheartedly on their great inter-racial, international mixing experiment. While some other countries have populations as variegated as has Hawaii, no one of them has by force of circumstances been led to try deliberately to melt them together as Hawaii is trying to do: and consequently the world will do well to consider the results of this great human experiment, as it may obtain from them

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data applicable to the large racial problems which now confront it, and which will become more and more urgent as the populous countries of Asia develop and with increasing insistence demand the right of equality and the right to spread over the earth.

II

The most potent factor militating against the success of the Hawaiian experiment was, and is still to a great extent, the tendency to group members of each race and nationality by themselves. Thus the big plantations have Japanese, Chinese, Korean, Portuguese, Spanish and Filipino camps, each of which is, in fact, a small Japan, China, Spain, and so forth. Here the language of the home country is heard, almost to the exclusion of English. Newspapers are published in these various languages, and private schools, attended by the children before and after the sessions of the public schools, especially in the case of the Japanese, also tend to retard the process of Americanization.

It is generally admitted that the most important step toward Americanization of the child of alien parentage is to get him to speak and think in English; and as a consequence, the greater share of the burden falls on the public schools. In these schools the absence of racial or national lines is remarkable. Children of various races mingle, with the most perfect unconsciousness of racial differences. The common language—English—and common loyalty to the American flag, which is strongly emphasized throughout the curriculum, weld them into an organic school community, the influence whereof will be felt, and is already being seen, when they graduate into adult life.

Thus, the situation as it now stands represents the efforts of the public schools to form growing generations into a common American whole, in spite of the difficulties offered by camp community life, diversity of religions, and language schools, the last factor being important chiefly in the case of the Japanese.

In view of the prominence which the Japanese question has recently assumed, it may be well to give particular attention to the phase of the Hawaiian experiment which involves that people, bringing the other races and nationalities into the discussion mainly for purposes of comparison. Briefly, to how great a degree has the Japanese in Hawaii shown himself to be assimilable, mentally, morally, and politically?

Hawaii's experience has shown that the Japanese, educated in the public schools, eagerly grasps American ideals and standards. The language handicap is rapidly being removed. Where formerly the great task of the public schools was to compel the Japanese to speak English, teachers in Japanese language-schools have often complained to me that they had difficulty in making their pupils refrain from speaking English while on their premises. It must be remembered that the Japanese child is compelled by law to attend the public schools, and that he attends the Japanese language-schools in addition. However, he goes to the latter mainly because he is compelled to do so by his parents, who are, in their turn, often persuaded by priests of their own temples and shrines.

Japanese children at play, outside the school, employ English as often as not. They have a tendency to feel that knowledge of English and absorption of

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We term civilization place them on a plane higher than that occupied by their parents, and to pity the 'poor old Japanese' who lacks these advantages. These critics regard their American civilization as superior to that of Japan, as is but natural in view of the advantages which they see that it gives them. Intense desire for knowledge, which is an outstanding trait, assists them greatly; a child of six pursues his studies with the intensity of an American youth working his way through college; and the consistant struggle of the public schools is not to compel the Japanese to attend, but to keep out youngsters below school age who resort to all manner of subterfuge in order to gain entrance. This characteristic largely overcomes the handicap of language which confronts the Japanese pupils, especially during their early years of school, and when they reach the upper grades they succeed to such a degree that periodically occasion is found them by the perplexing situation of having the valedictorian an Japanese—perplexing because it is obviously desirable to have such honors distributed more or less evenly among the different races.

That the task of the public schools would be easier if the Japanese schools did not exist is indubitable, although the contention that learning two languages is too great a burden on the children is, of course, absurd, obliging the ideal state for absorption of foreign elements. Further yet, the Japanese schools in Hawaii have demonstrated the fallacy of the assertion that they are hotbeds of 'Japanism' and 'Mikadoism'; and a federal survey of Hawaiian schools made in the spring of 1920 reported to this effect, though recommending, for other reasons, that they be done away with. They will, however, disappear within a few years, as it is certain that the children following the present school generation will never be sent to them by their parents, who have become convinced of the superior usefulness of American education. This is admitted by the Buddhist priests, who conduct the majority of the language-schools,—which are maintained largely for the purpose of teaching the Japanese language, history, geography, and so forth, —but who have shown a remarkable willingness to adopt suggestions which may lead their pupils toward American citizenship. Thus, when, some years ago, I suggested to the Japanese consul-general in Hawaii that their text books be revised so as to include American rather than Japanese subject-matter, this course was immediately followed; and while the Japanese characters, of course, were retained, the Stars and Stripes supplanted the illustration of the Sunrise Flag, George Washington replaced some Japanese national hero, and while many Japanese fables and stories remain, they are well mixed with good American matter. The fact that, when the change was opposed by some old fashioned parents and other reactionaries, the consul-general held a series of meetings at which he explained the benefits to be derived and the importance of absorption by the children of American ideals, illustrates the attitude of the Japanese Government, of which more will be said later.

It should not be forgotten that these schools perform an important function by assisting in the production of a class of young American citizens capable of speaking both English and Japanese,

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Western civilization place them on a plane higher than that occupied by their parents, and to pity the 'poor old Japanese' who lacks these advantages. These children regard their American civilization as superior to that of Japan, as is but natural in view of the advantages which they see that it gives them. Intense desire for knowledge, which is an outstanding trait, assists them greatly; a child of six pursues his studies with the intensity of an American youth working his way through college; and the constant struggle of the public schools is, not to compel the Japanese to attend, but to keep out youngsters below school-age who resort to all manner of subterfuge in order to gain entrance. This characteristic largely overcomes the handicap of language which confronts the Japanese pupils, especially during their early years of school; and when they reach the upper grades, they often excel to such a degree that principals occasionally find themselves faced by the perplexing situation of having the valedictorians all Japanese—perplexing because it is obviously desirable to have such honors distributed more or less evenly among the different races.

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who may be of invaluable service in the great work of bringing the United States and Japan closer together, commercially, politically, and otherwise. The crying need of Americans capable of speaking Japanese is keenly felt in commercial and diplomatic circles, and will be felt even more as intercourse between the two nations expands.

The question of the moral capacity of the Japanese for American citizenship involves to some extent the point whether morals different from ours are of necessity bad; but, as a matter of fact, the belief that the morals of Japan differ greatly from those of the United States is largely unfounded. Japanese frequently say, 'Our girls—at least, in some classes—may be rather free before marriage, but after marriage they are very strict. American girls are very strict before marriage, but after that—!' Such sweeping statements are, of course, without value in themselves; but they are cited as a suggestion that, if the Japanese have such an idea of our morals, it is likely that the ideas of Americans in regard to Japan are equally unreliable. The Japanese youth is singularly clean from pornographic and similar tendencies—undoubtedly more so than our own, as with them sexual matters are not enveloped in mystery, but are regarded like any other phase of natural life. The point is partly proved by the entire absence, on walls and similar places in Japan, of the crude indecencies by which our youths so often express a prurient state of mind. The average white child is in less danger of moral contamination in association with Japanese than is the Japanese child in association with whites; and the chief difference in adult life is that the Japanese does more or less openly that which with us is done under cover. During the five years I was in charge of the public schools of Hawaii, I had a rather exceptional opportunity to observe the morals of a large body of teachers, including whites, Hawaiians, Japanese, and Chinese, with the result that I was forced to the conclusion that, when persons of similar classes live under similar conditions, those of alien races do not suffer in comparison, in point of morals, with the whites.

How deep does Americanization of Hawaiian-born American citizens of Japanese parentage go? This question was largely answered by the response made by them during the war, when they eagerly sought to enlist, and when the number of those who waived exemption was, I believe, greater than that of citizens of American parentage. Would they fight against Japan? I will quote the answer of one of the most brilliant of Japan's younger diplomats, who has lived for many years in the United States and is exceedingly familiar with conditions there.

'American citizens of Japanese parentage would, in the extreme case of war, fight for the United States against Japan, and I, for one, would respect them if they did and would despise them if, being American citizens, they should be traitors to their country by serving Japan as spies or otherwise; and this would be the general feeling in Japan. This point of view of ours is probably particularly strongly founded because we are not very far removed from the times of feudalism, and because of the custom of adoption which is so great a feature of Japanese life. Thus, not many years ago, when Japan was divided into clans,

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a man from one clan, if adopted into another, would undoubtedly fight for his lord by adoption, even against his clansmen by birth, if necessary, and history records many such cases. This spirit and point of view are probably not well understood in America, but they have undoubtedly a tremendous influence on the way in which Japanese regard their allegiance to their new country.

When to this is added the fact that young Americans of Japanese ancestry continually contrast their own superiority, attained by absorption of American education, ideals, and standards, with the condition of their parents, who possess no such advantages, and the further fact that their interests and entire future lie in America, there can be little doubt that, while there may be exceptions, the American citizens of Japanese birth are and will be loyal.

III

One great argument against Japanese immigration is that the Japanese do not intermarry with other races. This is well founded so far as it concerns the past, as marriages between whites and Japanese have been so few as to be negligible. Whether the same condition will obtain in the future is an unanswerable question. That intermarriage has not been common is easily explainable, as everything has militated against it. The Japanese have been bred into communities by themselves. The white girl who married a Japanese would in many cases be ostracized by her former associates; and, on the other hand, the Japanese immigrant has seldom been in a financial position that would allow him to marry a white girl, as such a marriage would involve considerable expense because of her higher, or at least different standards of living. As the great majority of Japanese in America are laborers, these remarks apply only to that class.

However, the condition described applies equally to white immigrants under similar circumstances, as to whose qualifications for American citizenship not the slightest question is raised. A good example is afforded by the Portuguese, who have been brought to Hawaii in large numbers. Placed, like the Japanese, in camps by themselves, they formed 'little Portugals' in various places. Some of them who have lived in the Islands for more than thirty years have been found—in the courts, for instance—to be unable to speak or understand English; and until very recent years, intermarriage with other nationalities has been exceedingly rare.

Neither intermarriage between Japanese and whites, speaking generally, would be desirable at present is highly questionable. To those who on general principles oppose all racial intermarriage, may be pointed out the exceptionally fine results of the blending of Hawaiians and Chinese. The offspring of such unions are, almost without exception, superior in every way to the pure product of either race, as they inherit the best qualities of each. The mixture of Hawaiians and whites is ordinarily said to be less successful, and the general results lend color to this contention. This is due, however, not to any inherent physical or psychological condition, but to circumstances of environment. Where the Caucasian-Hawaiian union is composed of elements of the better class, the results are quite as good as those of unmixed marriages, proving that, by and large, environment

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is much more important than heredity in racial intermarriages.

The Hawaiians, being first on the ground, mingled freely with all races with which they came in contact. The other races, except the white, being hampered by the conditions inevitable with immigrants, mingled to a far less degree. Chinese men, however, married freely with Hawaiians, thus showing themselves to be more easily absorbable racially than the Japanese, who have not intermarried; but, for that matter, neither have the Portuguese. The fact that the Chinese were brought to Hawaii before the arrival of the Japanese and Portuguese offers a partial, but not a complete, explanation.

Neither Chinese nor Japanese have intermarried with whites as yet, except in a few cases. This may be explained by camp conditions, which prevent contact with Caucasians on the part of the immigrant; also by differences of language, and, principally, of course, by the social gap separating the immigrant laborer from the ruling-class white. Whether intermarriage will follow when the barrier of language is swept away, as is now being done, and when the Oriental works himself up to a position of financial and social equality with the whites, and consequently mingles more freely with them, remains to be seen. If this occurs, it will begin, as is nearly always the case, with marriages of Oriental girls with white men, partly because the feeling against the white man who marries outside of his race is less strong than that against the white girl who does so. The tendency on the part of Hawaiian-born Oriental girls to seek Caucasian husbands is already visible, expressions of such desire on their part being not uncommon, owing largely to the circumstance that their American education leads them to prefer the position of equality given the wife of a Caucasian to the far more restricted status conferred by marriage with an Oriental. This tendency is not unknown even in the Orient, and advertisements have appeared in newspapers in Japan and China wherein daughters of the land expressed a desire to marry white men.

It is thus plain that, while the past offers no evidence that the Oriental, particularly the Japanese, is assimilable through intermarriage, it offers no evidence that he is not, and the question can be answered only by the future. While the time for such marriages is not ripe, for financial and other reasons, it is rapidly becoming so. A prominent member of the Foreign Office staff in Tokyo said to me,—

'Contact of Japanese with the Western world is still so new that conditions are not generally favorable to racial intermarriages; for though we are all of the same human stock, we must have separated soon after Adam's day. Such marriages may begin well enough when love and passion rule; but when the different points of view of the parties, and sentiments having their roots in long-dead generations and likely to produce unfavorable results, begin to gain prominence, I do not think that the time is ripe for such marriages.'

These remarks apply, however, to marriages between whites and Japanese who have been educated in Japan, and they therefore lose much of their force when applied to Japanese brought up according to American ideas. It is interesting to note that the official quoted

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Neither Chinese nor Japanese have intermarried *with* whites as yet, except in a few cases. This may be explained by camp conditions, which prevent contact with Caucasians on the part of the immigrant; also by differences of language, and, principally, of course, by the social stigma attaching to the white. Whether intermarriage will follow when the barrier of language is somewhat away, as is now being done, and when the Oriental works himself up to a position of financial and social equality with the whites, and consequently mingles more freely with them, remains to be seen. If it does come, it will begin, as is nearly always the case, with marriages of Oriental girls with white men, partly because the feeling against the white man who marries outside of his race is less strong than that against the white girl who does so. The trend may on the part of Hawaiian-born Orientals to seek Caucasian brides is already visible, expressions of such desire on their part being not uncommon, owing largely to the circumstance that their American education leads them to prefer the type of beauty given the wife of a Caucasian to the far more restricted charms conferred by marriage with an Oriental. This tendency is not unknown even in the Orient, and advertisements have appeared in newspapers in Japan and China wherein daughters of the land expressed a desire to marry white men.

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There remains, however, to mention briefly the white and Japanese who have been educated in Japan, and they therefore lose much of their force when applied to Japanese brought up according to American ideas. It is interesting to note that the oriental-reared

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agrees with several other Japanese of world-wide experience, that in cases of marriage between Caucasian women and Japanese men, those with women of Oriental Europe, as French and Russians, have been, and are more likely to be successful than those with Anglo-Saxons, as the latter demand a freedom of personal expression and an independence not required in nearly so great a degree by their continental sisters, who in this respect conform more to Japanese standards.

The various objections mentioned have, however, frequently been made in order to strengthen the principal reason for opposition, namely, the fear of economic competition. This does not seem to be particularly well founded so far as present conditions are concerned, under which the Japanese, in more or less inferior occupations, generally perform tasks that the American-born will not perform. The possibilities of the future, however, offer better material for argument, as it is certain that young Japanese with American education will not be content with the humble occupations of their parents, but will try and ultimately to fill the higher positions in life for which their higher qualifications fit them. But there is small likelihood that such competition will become more dangerous than that offered by any other class of immigrant stock, even despite the well-known low standard of living element. The old-fashioned Japanese laborer did, and does still cut down, maintain life on a wage on which a white man would starve; but as his earning power grows, his spending proportionately increases. Furthermore, products of the Orient which formerly, because of their cheapness, enabled him to live at much loss cost than the white, have increased in price to such an extent that this advantage has largely disappeared. Twenty years ago, Japanese in Oriental Europe as well often saved one half of their monthly wage of $15-$20. To-day men earning many times as much save little or nothing. Even in Japan the low living standard is disappearing as a result of the country's war-prosperity. Before we get through with the determinable discussion as to how to combat the Oriental low living-standard menace, the cause of the argument will have disappeared.

IV

No discussion of the Japanese immigration question would be complete without reference to the attitude of the Japanese themselves toward it,—and particularly that of the government,—especially since their insistence on the right to free immigration has—quite naturally, it must be admitted—given rise to the mistaken belief that Japan, with an ever-increasing population overflowing her small area, is eager to send her surplus millions to our shores. As a matter of fact, Japan does not desire large emigration of her people to distant countries, but, with the pride that is her predominant national characteristic, she resents having her citizens discriminated against, and no amount of argument that such discrimination is economic, not racial, will satisfy her.

"Why try to deceive us with such a flimsy subterfuge?" says the Japanese. "The American has a low standard of living. He works in California for wages lower than those paid Japanese. He is therefore more of an economic menace than we are; yet he is not excluded." He did, and admit that

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race-prejudice is your reason. Then we have a solid basis for argument.'

The Japanese desire American-born Japanese to become American citizens, for they wish to demonstrate to the world their capacity for Western civilization. But, while they resent exclusion, or anything savoring thereof, as tending to lower Japan's standing in the family of nations, the Japanese government, even though the laborers prefer the greater opportunities offered by the United States and similar countries, will do all in its power, for very good reasons, to turn the tide of emigration westward, and not eastward. The reasons are simple and convincing. They are set forth tersely by the Foreign Office official already quoted.

'Japan is too densely populated,' he says. 'Ordinary statistics showing population per square mile are misleading, as Japan's area is largely mountainous and a large part of it has, therefore, no economic value. We must look to the proportion of population in the arable area alone. Japan may, however, be able to look after her population, even in spite of its growth, by changing from an agricultural to an industrial country. Thus the solution of the problem of relieving the density of the population may be postponed, at least for some time; but what we must have, and what we will fight for, if necessary, is access to the world's great raw-material supplies for consumption by our factories.

'Japan is interested in keeping her man-power concentrated. Only thus can she remain strong; and the government for that reason favors, not emigration to the United States, Canada, or Australia, but having Japanese settle in Korea and Manchuria. It is true that this is not so popular with our emigrating classes, and that, by relying on individual emigration, we shall not make much headway. But by the promotion of settlement in groups, we shall make more progress, and gradually, as the number of Japanese in Korea and Manchuria increases, the problem will become simpler.'

A few weeks ago I had an opportunity to ask Premier Hara, who for more than two years has guided the Japanese ship of state with a firm hand, what he thought of the Japanese capacity for American citizenship.

'When I was abroad ten years ago, I visited Canada and the United States and saw many Japanese communities there,' said Mr. Hara. 'I observed that the Japanese were rather proud of assimilating Western ideas and institutions, instead of retaining their own habits of thought and customs.

'To the superficial observer it may seem that they wish to cling to their own habits and ideas, as there are many schools where the Japanese language is taught, and newspapers are published in that language. This has led some superficial observers to remark that Japanese abroad wish to retain their own nationality; but they are, in fact, very proud of being Americanized.'

'Japanese generally regard Americanization of Japanese born in America as the rational thing,' said one of Japan's foremost publicists in answer to the same question. 'Of course, some chauvinists still oppose it and are inclined to look upon those Japanese who hold American citizenship as faithless to Japan; but this feeling has been disappearing rapidly in recent years.'

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As matters now stand, the United States gives offense where friendship is sought, and the purely local situation in a relatively small section of the country is being allowed to affect the friendly relations of the United States and Japan, which are so necessary for the peaceful and prosperous development of our increasing and promising commerce in the Far East. For this reason the Japanese question has grown from a purely Western matter to be one which concerns the entire nation, and one which should be carefully considered by every American citizen.

II

THE RACIAL PRIDE OF JAPAN

By JAMES D. PHELAN

FORMER UNITED STATES SENATOR FROM CALIFORNIA

FROM THE ATLANTIC MONTHLY

ANYONE who has read Lothrop Stoddard and Madison Grant, whose books graphically describe 'the rising tide of color,' and who show historically the constant pressure of Asiatic populations upon Caucasian civilization, must regard the Japanese question in a much broader, more humanitarian and patriotic light than does your contributor, Henry W. Kinney, in the December *Atlantic*. Mr. Kinney feels qualified, by virtue of his former residence and activities in the Hawaiian Islands, to pronounce the serious judgment,—by implication, at any rate,—that Asiatics are not harmful to American communities and are potentially assimilable, both by intermarriage and by education, with the Caucasian race; and that the process of Americanization will be only a matter of time.

Mr. Kinney says that the objections to the Japanese are twofold: 'one based on purely economic grounds, and the other on the belief that he [the Japanese] is not, because of racial and national characteristics, capable of absorbing American ideals and standards.' He adds: "An ideal opportunity for investigation is, however, afforded by the Territory of Hawaii, where the various races live side by side.' He practically rests his case upon Hawaii, because he says that 'if a group of any race or nationality cannot in Hawaii demonstrate its capacity for American citizenship, its case may well be considered hopeless.'

In 1916, I visited the Hawaiian Islands and had some opportunities for study and observation. I have supplemented my information by intimate conversations with representative citizens of Hawaii, who have visited Washington and have expressed themselves in hearings before

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THE FALSE PRIDE OF JAPAN

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the committees of Congress. One gentleman, in whose judgment I have great confidence and who has had abundant opportunities for observation, told me that, when Mr. Kinney left Hawaii for Japan, there was apparently no 'Japanese question' in Hawaii. There is one now, and it is not complicated with the ownership of land, as in California. The Japanese question in Hawaii grows out of the preponderance of this nationality in the Islands, not out of their absorption of the soil. The Japanese in Hawaii form approximately 44 per cent. of the population, and they are increasing so rapidly that, within a short time, citizens of Japanese parentage will be in a position to control the electorate. They take citizenship under the Federal Constitution. Whether such a condition is to be viewed with alarm would seem, in Mr. Kinney's opinion, to depend upon whether these Japanese-American citizens are being assimilated and are growing up with traditional American ideals.

The Japanese began migrating to Hawaii in 1885. During all this time Hawaii has maintained a compulsory school-system modeled upon the American system. If there is any evidence of the Japanese having become Americanized, it is yet to be discovered. They do not associate with white people to any extent, nor do the white people show any disposition to associate with them.

Even where Japanese children have been brought up under American influences and have been educated in American schools and colleges, there is no close association between them.

Some of the factors against the Americanization of the Japanese—if such a thing is possible under any conditions—have been the maintenance, by the Japanese, of their own schools and the support of religious organizations and Japanese vernacular newspapers. These schools, newspapers, and churches have exercised a most potent influence upon the Japanese, and they have always taught, written, and preached loyalty to Japan and reverence to her institutions and culture. All Japanese children attend the Japanese language-schools, which are conducted by Japanese teachers sent out from Japan. It is true that the legislature of Hawaii recently undertook partially to control these schools; but it failed. No legislation can control the teachings in the Japanese Buddhist churches. It is well known that the bishops of the Buddhist churches, or missions, are the personal representatives of the head priests of different sects in Japan. The Hongwanji Head Priest is a member of the Japanese royal family, and wields great power. The Hongwanji mission in Hawaii exercises a commanding influence upon the Japanese there; and it is said that the bishop is quite as important, in his own way, as the Japanese consul. It would be puerile to assert that the Hongwanji mission, or any other Buddhist institution in Hawaii, would teach anything but loyalty to Japan.

Mr. Kinney says that, while the past offers no evidence that the Japanese is assimilable through intermarriage, it offers no evidence that he is not, and the question can be answered only by the future. How many years does Mr. Kinney think necessary to prove that the Japanese are not assimilable through intermarriage, or education? Since 1885, the Japanese have been coming to Hawaii in large numbers. It is hardly accurate to say, as he does, that a great

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proportion of them are plantation laborers. There are about 120,000 Japanese in Hawaii, not half of whom work on plantations or in the skilled or semi-skilled occupations. The others are engaged in all lines of business. And yet, how many marriages have there been between the Japanese and other races? It is safe to say that they can be counted on the fingers of both hands.

As to his statement that other races in Hawaii—notably the Portuguese—have not intermarried, the fact is that the Portuguese men and women have intermarried with every other nationality in Hawaii, with the exception of the Japanese and Chinese. As a matter of fact, Japanese men prefer women of their own race, and particularly those brought up in Japan, where a married woman has few rights of her own and where divorces may be granted almost for the asking. Japanese girls born in Hawaii complain bitterly that Japanese men send to Japan for their brides. Rather than marry a girl brought up with the possible taint of Americanism, the men prefer to take their brides unseen and unknown, but with the realization that they will be purely Japanese, and that they will be content to occupy the very subordinate position of a Japanese wife in her native country.

If other proof or evidence is needed that the Japanese in Hawaii have not become assimilated or Americanized, it is necessary only to refer to the reports of the United States Department of Labor since 1901. The Department is required to make periodical investigations and reports concerning the commercial, industrial, social, and educational conditions of the labor classes in Hawaii. The first of these was made in 1901; and this and subsequent ones have nearly all been made by a man who is known throughout the United States as an economist and a skilled investigator, and who, because of residence in Hawaii for an extended period, was well qualified for the work.

In 1901 the report says:—

The Japanese, with his inherited reverence for the authority of his government, is not a free agent in the social or industrial world, and does not sever himself from the influence of his native rulers when he passes beyond the sphere of their political control. . . . Aside from their religion, patriotism alone is a potent influence in keeping the Japanese loyal to their own national institutions. They cooperate and make considerable sacrifices to maintain schools where their children can be taught in their mother-tongue, in accordance with the customs and beliefs of Japan. . . . European immigrants are assimilated into this American life as readily as in any other part of the Union.

Up to the present time the Asiatic has had only an economic value in the social equation. . . . . In some respects they [the Japanese] might make desirable citizens, as they readily adopt occidental habits; but they do not amalgamate with Caucasians and are intensely alien in their sympathies, religions and customs.

In 1905, the report says:

There is no indication as yet that they [the Japanese] will amalgamate with Caucasians. In religion as well as in race they will differ totally and permanently from ourselves and retain their kinship with another country.

And in 1910:—

They [the Japanese] maintain their national characteristics and allegiance remarkably, and transmit them to their children born in Hawaii. . . .

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And in 1916;—

They [the Japanese] maintain their national characteristics and allegiance very stubbornly, and transmit them to their children born in Hawaii. Their Americanization is as yet on the surface, and it has not touched their hearts.

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With regard to Mr. Kinney's comparison of the morals of the Japanese with those of the people of the United States, somewhat to the disadvantage of the latter, this much should be said: Whether Japanese suffer in comparison with whites in point of morals depends entirely upon whether you are considering the subject from the standpoint of occidental or oriental standards.

Among the Japanese, the girl is taught that obedience and loyalty, not chastity, are the supreme virtues, which must be preserved at the sacrifice of all other and lesser virtues. She is trained to believe that, for the good of the father or husband, she must be willing to meet any danger or endure any dishonor. Nothing belonging to her is of any importance compared with the good of her husband, her family, or her country. Japanese public opinion does not look upon professional prostitution with the repugnance that it inspires in Christian countries. The reason lies very largely in the fact that these women are seldom free agents, many of them being sold in childhood into this form of slavery. It is not by virtue of any Japanese influence that the condition of these people has been somewhat ameliorated; but it came about through the agitation of a Christian organization—the Salvation Army; and a law was passed making it less difficult for them to free themselves. Concubinage also is common in Japan.

The Yoshiwara and the concubinage systems may be highly moral in the eyes of Japanese. In whatever light we may view them, they certainly offer a sufficient explanation of the non-existence of marriages of Anglo-Saxon women with Japanese men. What American girl would tolerate the bringing into her household of concubines, or face the possibility of her child being sold into slavery at the instance of the male parents. Yet such things happen.

Mr. Kinney asks, and then answers, the question: 'How deep does Americanization of Hawaiian-born American citizens of Japanese parentage go? This question was largely answered by the response made by them during the war, when they eagerly sought to enlist, and when the number of those who waived exemption was, I believe, greater than that of citizens of American parentage. . . . There can be little doubt that while there may be exceptions, the American citizens of Japanese birth are and will be loyal.'

That his statements are entirely unfounded can be shown from the records of the Selective Service Draft. The Japanese-American citizens had their option of enlisting or being drafted, as in the case of all other citizens. Before the draft they had the opportunity of joining the National Guard of Hawaii, which had more members in proportion to the population of that territory than the Guard of any American state; and it is well known that the number of Japanese in the National Guard was less than 25 per cent of the number of Filipinos, and the total of Filipinos in the Territory did not exceed 20,000. As to the waiving of the alienage exemption, the records of the Selective Service Draft completely refute Mr. Kinney's statement, and show that the Japanese did not to any considerable extent waive their exemption.

During the recent strike of Japanese plantation laborers, which the sugar-planters of Hawaii and public opinion there branded as national or racial, the newspapers in Honolulu carried many

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With regard to the Kuriles, communication of the people of Japan with those of the United States, seems to be of advantage to the latter, this not a little to the Japanese suffer in comparison with their position as to trade, depending upon whether you are obliging the subject from the standpoint of occidental or oriental ethics.

Among the Japanese the right of the position and dignity of the sovereign, as the supreme visible representative of the Deity, is considered of the highest importance, for it is the good of the whole body politic that the head should be honored and dignified. Hence the duty of loyalty to the sovereign is considered a religious duty, and the people are taught to look upon their family or kindred as secondary to the public opinion of the country. In this connection it is not to be wondered at that those nations who do not recognize the supremacy of the Deity should look upon this form of government with disfavor. It is not by virtue of any Japanese conception of divine power that the sovereign of Japan has become what he is, but upon the theory that the people are the creation of the Deity, and that the sovereign is the representative of the people. The Japanese have a very high regard for the rights of humanity, and it is a common thing for the Japanese to say that they would rather die than to live in slavery.

The Japanese are conservative by nature, and are slow to adopt the customs of foreign countries. In the year 1868 the Japanese were very much opposed to the introduction of foreign ideas, and it was only by the most persistent efforts on the part of the Emperor that he succeeded in introducing the present system of government. The Japanese are very much opposed to the introduction of foreign ideas, and it is only by the most persistent efforts on the part of the Emperor that he succeeded in introducing the present system of government.

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stories of the splendid stroke made by Japan in the past, and of her education and advancement. Many of them were Americans, and by virtue of their birth. One of these is the leading newspaper in Honolulu—

But as for them, the great majority of Japanese who visit Hawaii are on an American basis and do as they please. If an American business man desires to live entirely among the Americans, he can do so. He can live in a house in a district where no Japanese live, and he can have his food cooked for him and can employ only white servants. If there were a town entirely for Japanese in Honolulu, no one would notice it, and it would not be different from any other town in the Territory.

The Honolulu editor, during the recent strike, referred in the Honolulu papers to the fact that [illegible] proposed to stop the white race in the following:—

The Japanese Government, who refused to recognize the publishing of obscene photographs and abusive language here and in Japan. Any one of the above-named things does not be recognized between the Japanese merchant or laborer as members of any social organization, and every member of the Japanese Federation is forbidden to have any relationship with them. Advertisements are printed in all the Japanese papers here, as well as in the Japanese town in Japan, informing the [illegible] made by the leader. Whole sale condemnation of Americans and bitter denunciation of all things American [illegible] the same married man or the Japanese who have told the truth [illegible] that it is the aim or intent of the Japanese—there born here to Americans citizens—to be the most radical anarchy the world [illegible].

The Japanese paper during the crisis contained accounts of the conduct of some of the locals, of which the following is an example. "The Americans, in our eyes, are people of low and base sentiments. They are wild beasts, and we will show them that Japanese will always be successful in any attempt that we Japanese make."

The recent occurrence in Hawaii has demonstrated beyond question that, when a appeal is made to the Japanese patriotism, no influence that may be brought to bear will sever a Japanese from the course which is dictated by his leaders.

This, undoubtedly, is the view I got from an informed Hawaiian American.

Possibly there are American citizens of Japanese parentage living in Hawaii who are loyal to the United States, and would continue loyal in a dispute between Japan; but let us hope that the treaty never come when their loyalty will have to put to the test.

And, if we turn to the testimony given by the present Governor of the Territory, Honorable Charles J. McCarthy, by Senator Wise of the Territorial Legislature, Mr. Shipley, and others, at a hearing before the Committee on Immigration of the United States Senate February 28 1920, we shall find that my informant's words are corroborated and that the toll wing atomizing acts are developed.

"The public schools of the Territory," the Governor testified, "where forty-five per cent of the children are Japanese, close at two o'clock; and then, at three o'clock, the students go back to the Japanese schools, where they remain

stories of the speeches and statements made by Japanese leaders who were men of education and intelligence. Some of them were American citizens by virtue of their birth. One of the editorials in the leading newspaper in Honolulu said :—

But as for those, the great majority, of Japanese who think they can come to an American territory and do as they please, flout American Institutions, show disrespect to the American flag, insolently affront the American citizenry, and make a mockery of the ideals and standards of life that we cherish, we have no patience with them. We have been entirely too tolerant of them, and as a result they have come to think we are afraid of them.

We are not afraid of them any more than the American Government is afraid of that of Japan. If they want to remain among us, it behooves them to respect, not only our laws, but our institutions and beliefs.

Honolulu citizens, during the recent strike, inserted in the Honolulu papers advertisements stating that among the methods adopted by the Japanese leaders to keep the strike alive were the following :—

The ostracism of Japanese who returned to work, and the publishing of their photographs and advertising their names here and in Japan. According to the advertisements these men will not be recognized hereafter as members of any social organization, and every member of the Japanese Federation is forbidden to have any relationship with them. Advertisements are printed in all the Japanese papers here, as well as in the laborer's home town in Japan. Inflammatory speeches made by the leaders. Wholesale condemnation of Americans and bitter denunciation of all things American. The older married men of the Japanese strikers have told the managers that it is the younger element of the Japanese—those born here into American citizenship—who are the most radical among the agitators.

The Honolulu papers during the crisis contained accounts of the speeches of some of the leaders, of which the following is an example. 'The Americans, in our eyes, are people of low and inferior sentiments. They are wild beasts, and we will show them that Japanism will always be successful in any attempt that we Japanese make.'

The recent occurrences in Hawaii have demonstrated beyond question that, when an appeal is made to the Japanese national spirit, no influence that may he brought to bear will swerve a Japanese from the course which is dictated by his leaders.

This, substantially, is the view I get from an informed Hawaiian-American citizen.

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And, if we turn to the testimony given by the present Governor of the Territory, Honorable Charles J. McCarthy, by Senator Wise of the Territorial Legislature, Mr. Shingle, and others, at a hearing before the Committee on Immigration of the United States Senate February 28, 1920, we shall find that my informant's words are corroborated and that the following astonishing facts are developed.

'The public schools of the Territory,' the Governor testified, 'where forty-five per cent of the children are Japanese, close at two o'clock; and then, at three o'clock, the students go back to the Japanese schools, where they remain

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until five o'clock. In the Japanese school-books, my understanding is that the Japanese Emperor is their God, and they look to the Emperor for everything —their loyalty, fealty, and patriotism are all owing to the Emperor; and they teach that in the higher-class textbooks.' He testified also that the teachers in the Japanese schools were brought from Japan; and, when a bill was introduced in the legislature to require them to speak, read, and write the English language and to be versed in American history and institutions, the Japanese effected the defeat of the measure, in one way or another. The Governor bore witness also to the fact that 'Japanese do not intermarry; they keep to themselves; they come Japanese, and might remain there a thousand years and still remain Japanese.'

And even Dr. Sidney L. Gulick, Japanese apologist, author of numerous books on the Japanese question, lecturer in the Imperial University of Japan, has frankly written to the same effect in his volume, *The Japanese-American Problem*, from which I quote the following:—

> The mere fact, accordingly, of American birth, public-school education, and the requisite age should not be regarded as adequate qualification for the suffrage; for it is to be remembered that, during the entire period of schooling, not only have they been in Oriental homes, but the Japanese at heart have been diligently drilled in Japanese schools by Japanese teachers, many of whom have little acquaintance and no sympathy with American institutions or a Christian civilization.
>
> If, as Asiatics, they maintain their traditional conception of God, nature, and man, of male and female, of husband and wife, of parent and child, of ruler and ruled, of the state and the individual, the permanent maintenance in Hawaii of American democracy, American homes' and American liberty is impossible.

Mr. Shingle, of Honolulu, who also testified at these hearings, quoted a statement of Judge William W. Morrow, of the United States Court of Appeals, in the *Constitutional Review* of January, 1920, to the effect that, 'in 1927, seven years hence, the majority of the voting population of the Territory of Hawaii will be children of Japanese, born in the Hawaiian Islands, since they became a part of the territory of the United States in the year 1900.'

It is a sad commentary upon the American occupation of Hawaii that, during that period, the Japanese were allowed to overrun a most fertile and productive territory of the United States, and that now this American outpost, the naval 'key of the Pacific,' where twelve thousand of our own countrymen and a grateful and hospitable native population were enjoying the benefits of American institutions, will, as a measure of self-protection, be required to abandon the democratic form of government and all participation in the management of their own affairs and seek the protection of a commission form of Government from Washington. Why? *Because the alternative is Japanese domination.*

According to the testimony, the birth-rate is extraordinary; and in the few years that the Japanese have been in Hawaii, there is a record of 19,889 births. Under the Federal Constitution, these children, when they become of age, may vote. Governor McCarthy expressed the opinion that the large number of Japanese qualified to vote refrain from voting under the direction of their own government. He says that something is

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until five o'clock. In the Japanese school-books, my understanding is that the Japanese Emperor is their God, and they look to the Emperor for everything—their loyalty, fealty, and patriotism are all owing to the Emperor: and they teach that in the higher-class text-books.' He testified also that the teachers in the Japanese schools were brought from Japan; and, when a bill was introduced in the legislature to require them to speak, read, and write the English language and to be versed in American history and institutions, the Japanese effected the defeat of the measure, in one way or another. The Governor's one witness also to the fact that 'Japanese do not intermarry; they keep to themselves; they come Japanese, and might remain there a thousand years and still remain Japanese.'

And even Dr. Sidney L. Gulick, Japanese apologist, author of numerous books on the Japanese question, lecturer in the Imperial University of Japan, has frankly written to the same effect in his volume, *The American Japanese Problem*, from which I quote the following:—

'The mere fact of regular attendance of American-born pupils at the public school ... and the requisite ... should not be regarded as adequate qualification for citizenship; for it is to be remembered that during the entire period of schooling, not only have they been in Christian schools, but the Japanese at least have been diligently drilled in Japanese schools by Japanese teachers, many of whom have little acquaintance and no sympathy with American institutions or ... Christian civilization.

If, as Asiatics, they maintain their traditional conceptions of God, nature, and man, of male and female, of husband and wife, of parent and child, of ruler and ruled, of the state and the individual, the permanent maintenance in Hawaii of

holding it an hour, and then "if a majority of the votes cast" should be in favor of the measure, it was to be declared adopted.

Then arose the question, would the people in favor of the measure, by living the right to vote, would be able to control politically the Legislature, the public offices, or the Governor of Hawaii, would there, in your judgment, be any opposition on the part of the people of Hawaii, outside of the Japanese, to a commission form of government to be established by the American Congress?

To which the Governor replied: "Well, I publicly say this much, that the people of Hawaii would object to a commission form of government if it were presented at this time, but the people of Hawaii, according to the evidence presented here, it seems to show their practical unanimity and as to Americans—they are one hundred per cent American—they are strongly aware when it was seen that the Japanese, by voting, would control certain offices, the other people in Hawaii would be glad to ask Congress to give us a commission form of government, or any other kind of government that would maintain Americanism in Hawaii."

Speaking of the power of Hawaii, [illegible] the question of [illegible] the annexation of Hawaii and the [illegible] tion of an alien and unassimilable race. Tried out in practice, the [illegible] do not and cannot with the Japanese, who form [illegible] majority [illegible]. If, as very [illegible] impress, only [illegible] assimilated, they are [illegible] of blending by intermarriage and [illegible] to make a homogeneous population, with at [illegible] can be [illegible] and secure no domestic

The world [illegible] two classes, one [illegible] to the other, which would [illegible] a conflict for supremacy; [illegible] provided a point [illegible] cannot stand."

XI

California is the most exposed salient on the Pacific Coast, and here had the greatest experience with Oriental immigration. The law on numerous occasions warned the nation of the danger. That state is not powerful. She is a microcosm of the Union. Settled from the beginning by men and women from all the states, she has rapidly developed and has attained a high position in culture and civilization. She can exhibit an unblemished record of devotion to American principles and ideals. She firmly decided in 1850 to come into the Union as opposed to slavery, as the thirty-first state, when the final decision was about to be made. She stood for the Union. Her gold gave credit to the North; no inconsiderable factor in the success of the Union cause.

California ranked high, as well, in her troop-furnishing contribution of soldiers to the recent Great War. The population has grown rapidly in recent years because of vast migrations from New York, Illinois, and Iowa, conspicuously; and she speaks to her sister states in no uncertain voice and is moved by no bid for favor or inexplicable motives. One is American from the head behind in sunshine, to the toes planted in the sand, and proud of it. Naturally desires to remain so. Is not her judgment worth something? Within the past few months she has, by an overwhelming vote of the people, decided to bar from

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holding them back, and that 'if they were all instructed to register and vote, we might be swamped.'

I then asked the Governor, when he was testifying: 'In view of the fact that in ten years the native-born Japanese, having the right to vote, would be able to control politically the legislature and the public offices of the Territory of Hawaii, would there, in your judgment, be any opposition on the part of the people of Hawaii, outside of the Japanese, to a commission form of government, to be established by the American Congress?'

To which the Governor replied: 'Well, I might say this much, that the people of Hawaii would object to a commission form of government if it were proposed at this time; but the people of Hawaii, according to the evidence produced here, have shown their patriotism, and as good Americans,—they are one-hundred-per-cent Americans,—if the time should come when it was seen that the Japanese, by voting, would control conditions down there, the other people in Hawaii would be the first to ask Congress to give us a commission form of government, or any other kind of government that would maintain Americanism in Hawaii.'

Such is, therefore, the lesson of Hawaii. A democratic form of government is destroyed by the infiltration of an alien and unassimilable race. Tried out in practice, the other races do not amalgamate with the Japanese, who remain permanently foreign. If, as very rarely happens, they become intellectually assimilated, they are incapable of blending by intermarriage and helping to make a homogeneous population, without which there can be no equality, and hence no democracy. There would remain two classes, one antagonistic to the other, which would mean ultimately a conflict for supremacy; and 'a house divided against itself cannot stand.'

II

California is the most exposed state on the Pacific Coast, and has had the greatest experience with Oriental immigration. She has on numerous occasions warned the nation of the danger. That state is not provincial. She is a microcosm of the Union. Settled from the beginning by men and women from all the states, she has rapidly developed and has attained a high position in culture and civilization. She can exhibit an unblemished record of devotion to American principles and ideals. She freely decided in 1850 to come into the Union as opposed to slavery, as the thirty-first State, when the national alignment was fifteen free and fifteen slave states. She stood for the Union. Her gold gave credit to the North; no inconsiderable factor in the success of the Union cause.

California ranked high, as well, in her proportionate contribution of soldiers to the recent Great War. Her population has grown rapidly in recent years because of vast migrations from New York, Illinois, and Iowa, conspicuously; and she speaks to her sister states in no strange voice and is moved by no hidden or inexplicable motives. She is American from the head, bathed in sunshine, to the foot, planted in the soil, and passionately desires to remain so. Is not her judgment worth something? Within the last few months she has, by an initiative law, passed overwhelmingly by a direct vote of the people, decided to bar from

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the ownership of her agricultural lands all persons ineligible to citizenship; and, having heard that the Department of State was negotiating a treaty with Japan and giving ear to the Japanese proposal to invalidate the state law and confer civil rights on the one hundred thousand Japanese now in the state, the California Legislature solemnly, by unanimous vote, and pursuant to the provisions of the Constitution of the United States, memorialized Congress against the threatened invasion of her reserved rights.

Can the Federal government invalidate a land law—a matter of domestic policy, involving no international right—enacted by a state whose jurisdiction is unquestionable? That, the lawyers say is an open question, because a treaty becomes, when ratified, 'the supreme law of the land.' In other words, in order to maintain friendly relations with Japan and to encourage international commerce, the domestic jurisdiction of a state may be invaded, even though her vital interests are concerned, and state statutes may be set aside because they bear heavily on the nationals of a powerful government who desire to exploit the land.

What is California worth to the nation—a most productive and naturally attractive state, having an extensive coast-line on the greatest of the world's oceans? What are Oregon and Washington worth? What Arizona, New Mexico, Texas, and Nevada?

The Japanese claim the right to expand. Seven hundred thousand is their yearly net increment, and they calmly assert, as a right, that anywhere in the world they may go, and that they must have an outlet. They express no consideration for other people; it is the survival of the fittest.

Only while we are fit, can we dispute that doctrine. To admit it would involve our destruction. Unrestrained, the Japanese in California can and will underlive and under-bid us, and acquire in time every acre of tillable land. They control one in eight now. But can we not, we are asked, assimilate a large portion of them, and so increase our own productive energies? To preserve our population is our one goal—not to increase production. Production will take care of itself.

Herbert Spencer was asked by a Japanese statesman, at a time when Japan—now only seventy years in the family of nations—was formulating her foreign policies, whether she should admit Europeans and attempt assimilation. His answer was an emphatic 'No.' I cannot refrain from quoting this letter in part, as it squarely meets the present American-Japanese situation. Japan accepted Spencer's advice, has grown in strength, industrially, and as a nation, and has preserved the purity of her race. She is as wise as a serpent and as gentle as a dove.

It seems to me [says Spencer] that the only forms of intercourse which you may with advantage permit are those which are indispensable for the exchange of commodities—importation and exportation of physical and mental products. No further privileges should be allowed to people of other races, and especially to people of the more powerful races, than is absolutely needful for the achievement of these ends. Apparently you are proposing, by revision of the treaty with the powers of Europe and America, 'to open the whole Empire to foreigners and foreign capital.' I regret this as fatal policy. If you wish to see what is likely to happen, study the history of India.

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the ownership of the agricultural land, all persons in Hyogo to Chinchow, and having found that the Department of State was regarding the treaty with Japan as giving our people the right to invalidate the Chinese law, I took up rights on the one hand and Japanese on the other in the city, the Governor, Legislature, assembly, my translators and, pursuant to the precedent of the Secretary of the United States Congress against the overthrow invasion of the reserved rights.

Can the Federal government invalidate a land law—a matter of domestic policy, having to do with ownership—enacted by a state? Jurisdiction is unquestioned. That the lawyers say is an open question, because a treaty is one of the land. Further words, in order to minimize friction with Japan and to encourage international commerce, the doctrine is invoked that a state may be invaded, even though individuals are oppressed, and state statutes may be set aside because they bear heavily on the people of a powerful government which seeks to exploit the land.

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Once let one of the more powerful races gain a foothold and there will inevitably, in course of time, grow up an aggressive policy which will lead to conflict with the Japanese; these conditions will then be presented as due to the Japanese, which must be resented, as the necessary defence of territory will be solely required to repel aggression from without; and from this there will grow, eventually, subjugation of the entire Japanese race. I believe that you will have to fight difficulty in developing this in any case; but you will make the process easy if you show up any prejudices to foreigners beyond those which I have indicated. . . .

To your remaining question respecting the intermarriage of races and by which you say 'most very persons regarded am by our scholars and politicians,' and which you say is 'one of the most difficult problems,' my reply is this, as nationally as well there is no difficulty at all. It would be precisely the same as the case of a person of social philosophy. It is at root a question of fact and by the intermarriage of human races and by the interbreeding of animals, that when the variation has reached a certain slight degree, the result is inevitably a hard one in the long run.

Japan since then has become a powerful nation and is growing greater in numbers and in efficiency in peace and war. The young races and under nations, we know from history, have been aggressive, and have finally subjugated the older ones, accustomed to ease and luxury. What nation in all the ages has been organized and effectively established as a world-power so quickly as Japan? Herbert Spencer's advice to America would logically be on the same lines, believing, as he did in the logical impossibility of assimilation.

Darwin has observed, on the subject of interpenetration, that when wild [illegible] of vigorous stock are crossed there is a strong tendency to revert; the higher and more recently evolved characteristics vanish; and the primitive traits, not easily physical, but mental and moral, come to the surface. Indeed, there is a saying in the darkest continents that 'God made the white man; God made the colored man; but the Devil made the half-caste.'

Again notes: 'It may be with double the evil of this mixture of races, and is inclined from mistaken philanthropy to break down all barriers between them, come to certain southern countries. . . . The amalgamation of races is rapidly sinking the best qualities of the white man, the negro, and the Indian, leaving a mongrel, nondescript type, deficient in physical and mental vigor.'

A writer in the New York Times contends, that as the Japanese is able to 'un-Jor-live' the American, so the Korean and the Chinese are able to 'un-Jive' the Japanese, and once ran le the attempt to do so. The question of miscegenation was relatively unimportant, the racial stocks being kindred; 'yet the Japanese pride and exactly the same kind of laws to which they now object in California.' He surely concludes that the relation between Jap n and the United States are endangered, 'if we persist in regarding as a question of race pride what is really a matter of biology.'

Echoing Japanese sentiment, Mr. Kinney implores, not economic competition, but race-prejudice to Americans in their opposition to the Orientals. 'No one can deny the menace of competition within our own territory, demonstrated in California, to be destructive of the white worker and ultimately, unconstrolled, of

Once let one of the more poweful races gain a *point d'appui*, and there will inevitably, in course of time, grow up an aggressive policy which will lead to collisions with the Japanese; these collisions will be represented as attacks by the Japanese which must be avenged, as the case may be; a portion of territory will be seized and required to be made over as a foreign settlement; and from this there will grow, eventually, subjugation of the entire Japanese Empire. I believe that you will have great difficulty in avoiding this fate in any case; but you will make the process easy if you allow of any privileges to foreigners beyond those which I have indicated. . . .

To your remaining question respecting the intermarriage of foreigners and Japanese which you say is 'now very much agitated among our scholars and politicians,' and which you say is 'one of the most difficult problems,' my reply is that, as rationally answered, there is no difficulty at all. It should be positively forbidden. It is not at root a question of social philosophy. It is at root a question of biology. There is abundant proof, alike furnished by the intermarriages of human races and by the interbreeding of animals, that when the varieties mingled diverge beyond a certain slight degree, the result is inevitably a bad one in the long run.

Japan since then has become a powerful nation and is growing greater in numbers and in efficiency in peace and war. The younger and ruder nations, we know from history, have been aggressive, and have finally subjugated the older ones, accustomed to ease and luxury. What nation in all the ages has been organized and effectively established as a world-power so quickly as Japan? Herbert Spencer's advice to America would logically be on the same lines, believing, as he did, in the biological impossibility of assimilation.

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Agassiz wrote: 'Let anyone who doubts the evil of this mixture of races, and is inclined from mistaken philanthropy to break down all barriers between them, come to certain southern countries. . . . . The amalgamation of races is rapidly effacing the best qualities of the white man, the negro, and the Indian, leaving a mongrel, nondescript type, deficient in physical and mental energy.'

A writer in the New York *Times* comments, that as the Japanese is able to 'under-live' the American, so the Korean and the Chinese are able to 'under-live' the Japanese, and once made the attempt to do so. The question of miscegenation was relatively unimportant, the racial stocks being kindred; 'yet the Japanese passed exactly the same kind of laws to which they now object in California.' He sanely concludes that the relations between Japan and the United States are endangered, 'if we persist in regarding as a question of race-pride what in reality is a matter of biology.'

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white civilization and American institutions. But is not race repugnance—call it 'prejudice', if you will—based also on rational grounds? If, for whatever reason, there can be no assimilation between European stocks and Japanese strains, inevitably there will be racial class-divisions. Instead of one family, there will be two or three, trying to live in peace in the same house. It cannot be done. Each should live in a house of his own. St. Paul told the Athenians, that the Lord made the people of the Earth all of one blood, but 'determined the bounds of their habitation.' That is the inspired word.

There can be no homogeneity and no harmony where there is no assimilation. The temple of democracy rests on the foundations of equality, and equality can exist only where the power and right of intermarriage are confidently asserted and assured.

What Japan demands now is what nature and experience have denied—racial equality. But it is something which cannot be forced. Mr. Kinney, however, says that, especially since the 'insistence of the Japanese on free immigration . . . Japan, with the pride that is her predominant national characteristic, resents having her citizens discriminated against, and no amount of argument that such discrimination is economic, not racial, will satisfy her.'

The world knows that Japan made the demand of the League of Nations, when in conference in Paris, for 'racial equality,' and that it was denied by the non-concurrence of Great Britain, influenced by the unflinching stand of Canada, Australia, New Zealand, and South Africa, and also by the United States. Racial equality,—the right of Japanese nationals to enjoy equal privileges with the nationals of every other country,—reduced to terms that may be understood, means that Japanese may freely enter the United States, be naturalized and become citizens, enjoy the voting privilege, intermarry, and possess land. As our own people on the Pacific Coast would speedily, in these circumstances, be submerged or mongrelized, and driven off the soil, and as their legislative bodies would be captured without striking a blow, the proposal is preposterous. It then becomes a question of self-preservation—who shall survive?

Let us candidly, but sternly, say to Japan, now, before her armament grows more formidable, that it is fundamentally a race-question—for which we are not, however, responsible—that prevents intermingling, and—in a secondary sense—impossible economic competition.

Come what may, we will take our stand, like Sobieski at Vienna and Charles Martel at Tours, against 'the rising tide of color.' Whether we combine them as one argument, or consider them apart, I believe that, in the minds of all reasonable and unprejudiced men, sufficient grounds will be found to take heed of the warning of Hawaii and California, and preserve, uncontaminated, according to nature's laws, the white race—the white race, which has rescued the world from despotism and developed splendidly the arts and sciences, and served as a beacon-light to other lands. It certainly is entitled to the integrity and security of its own house. Free immigration is incompatible with free institutions, racial homogeneity, remunerative employment. America is the home of the new dispensation. Imitate

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while civilization and American institutions. But is not race repugnance—call it 'prejudice', if you will—based also on rational grounds? If, for whatever reason, there can be no assimilation between European stocks and Japanese strains, inevitably there will be racial class-divisions. Instead of one family, there will be two or three, trying to live in peace in the same house. It cannot be done. Each should live in a house of his own. St. Paul told the Athenians that the Lord made the people of the Earth all of one blood, but 'determined the bounds of their habitation.' That is the inspired word.

There can be no homogeneity and no harmony where there is no assimilation. The triumph of democracy rests on the foundations of equality, and equality can exist only where the power and right of intermarriage are confidently asserted and asserted.

What Japan demands now is what nature and experience have denied—racial equality. But it is one thing which cannot be forced. Mr. Kinney, however, says that, especially since the 'assistance of the Japan so on free immigration . . . Japan, with the pride that is her prerogative, national character ready, resents having her citizens discriminated against, and no amount of argument that such discrimination is economic, not racial, will satisfy her.'

The world knows that Japan made the demand of the League of Nations, when in conference in Paris, for 'racial equality', and that it was denied by the unanimous decision of Great Britain, insisted upon by the United States, Canada, Australia, New Zealand, and South Africa, and also by the United States. Racial equality—the right of Japanese nationals to enjoy equal privilege with the nationals of every other country, reduced to terms that may be understood means that Japanese may freely enter the United States, be naturalized and become citizens, enjoy the voting privilege, hold property, and possess land. As our own people on the Pacific Coast would readily, in their present temperament, be submerged or non-relied and driven off the soil, and as their legislative bodies would be captured without striking a blow, the proposal is preposterous. It then becomes a question of self-preservation—who shall survive?

Let us candidly, but sternly, say to Japan, now, before her arrogance grows more formidable, that it is fundamentally a misconception—for which we are not, however, responsible—that prevails in her mighty, and—in a sense—unconquerable economic competition.

Once what may, we will take our stand like Stonewall Jackson's Virginians at Bull Run, against 'the rising tide of color.' Whether we consider them as one aggressor, or as allied to them apart, I believe that, in the main is of all reasonable and unprejudiced men, sufficient grounds will be found to take hold of the warship of Hawaii and California, and press, me with unbroken accordance to maintain, as, while race—the white race, which has reared the world from disorder and developed splendidly the arts and sciences, and carried on a benevolent rule to other lands, is entitled by its control to the integrity and security of its own home. This land is the inheriting right of free institutions, racial homogeneity, racial exclusiveness. America is the home of the new dispensation. Inside

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it displays it as your own and [illegible] but do not pol[illegible]. It is our [illegible] duty to save it. Perhaps it is even of some value to you.

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Secretary Ichiki's [illegible] in 1920 shows a[illegible] is to increase the [illegible] ... The way this [illegible] ... of Japan' discloses [illegible] ... ontest—it may [illegible] ... vehement to the [illegible] ...

The symptoms of the [illegible] ... ing increase of the Japanese [illegible] ... in Hawaii. The United [illegible] ... report shows that the Japanese [illegible] ... increased during the [illegible] ... 70,670 to 109,274. This [illegible] ... of 57.1 per cent. When, however, it is observed that the rate of the population also increased very rapidly, namely from 191,909 to 255,912 the [illegible] ... some what different color. This [illegible] ... the record the Japanese [illegible] ... creased from 41.5 to only [illegible] ... of the whole population, a [illegible] ... crease of only 12 per cent. [illegible] ... ceding decade 1900–1910, when immigration from Japan was [illegible] ... the increase of Japanese [illegible] ... compared with the white [illegible] ... only from 30.7 to 41.5, or 13.8 per cent. Another [illegible] ... Japanese politics [illegible] ... represent the situation in Hawaii. [illegible] ... figures and as to their [illegible] ...

More [illegible] ... to be ... ... with story with [illegible] ... to the ...

It displays one of [illegible] ... tion and of insistent [illegible] ... demand for [illegible] ... The [illegible] ... of Mr. Sunaga, [illegible] ... to [illegible] ... now, that "in 1927, seven years hence, the population of the voting generation of the Territory of Hawaii will be divided as follows:

Japanese ..... [illegible]

This statement is [illegible] ... fact. The Bureau of Education issued in 1920 a Bulletin (No. 19) entitled 'A Survey of Education in Hawaii.' A section of the Survey (pages 19–25) deals

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it, duplicate it on your own soil, O Asia, but do not spoil it. It is our sacred obligation to save it. Perhaps it is even of some value to you.

Dr. Gulick's Reply

EDITOR OF THE ATLANTIC,

DEAR SIR,—

Senator Phelan's article in your March issue shows again how race prejudice unfits one to discuss the question of race relations. The very title, 'The False Pride of Japan,' discloses his bias at the outset—the more so, as it has no relation whatever to the subject matter discussed.

He speaks of the ominous and menacing increase of the Japanese population in Hawaii. The United States census of 1920 shows that the Japanese population increased during the past decade from 79,675 to 109,269. This is an increase of 37.1 per cent. When, however, it is observed that the rest of the population also increased very rapidly, namely from 191,909 to 255,912 the facts take on a somewhat different color. Indeed, during the decade the Japanese population increased from 41.5 to only 42.7 per cent of the whole population, a relative increase of only 1.2 per cent. And even during the decade 1900–1910, when immigration from Japan was unrestricted, the increase of Japanese population as compared with the whole population was only from 39.7 to 41.5, or 1.8 per cent. Anti-Japanese agitators uniformly misrepresent the situation in Hawaii, alike as to figures and as to their interpretation.

Race prejudice renders one prone to accept every wild story that comes along. It deprives one of powers of discrimination and of insistent demand for verified facts. The Senator quotes the statement of Mr. Shingle, ascribed to Judge Morrow, that 'in 1927, seven years hence, the majority of the voting population of the Territory of Hawaii will be children of Japanese.'

This statement is quite contrary to fact. The Bureau of Education issued in 1920 a Bulletin (No. 16) entitled 'A Survey of Education in Hawaii.' A section of the Survey (pages 18–25) deals with this question. Statistics are given, which show that, in 1930 (nine years hence), the total electorate, excluding Japanese, will amount to 28,057, while the possible Japanese electorate will amount to 10,915. Ten years later the respective figures will be 34,907 and 30,857.

One of Senator Phelan's charges against the Japanese is their 'extraordinary birthrate.' He has not, in this article, committed himself to any figures, though in his testimony before the House Committee on Immigration, in 1919, he charged Japanese 'picture brides' with having children 'every year.'

It may surprise him to know that in Hawaii four race-groups had higher birthrates than the Japanese. The Report of the Board of Health for June 30, 1920, gives figures for all the nationalities, of which the following are especially pertinent. Chinese, 29.2 per thousand; Hawaiian, 30.7; Japanese, 43.7; Porto Rican, 50; Caucasian-Hawaiian, 64.7; Asiatic-Hawaiian 80.5; and Spanish, 116 per thousand.

Senator Phelan refers to the 'overwhelming' vote in California for the drastic alien land law adopted November 2, 1920. It is somewhat enlightening as to the real sentiment in California toward the Japanese to know that, although 668,483 voted for it, 222,086 voted against it and that some 400,000 others, who voted for various candidates, were not sufficiently interested in the question to vote either for or against the measure.

As to the question of Americanization of Japanese in Hawaii, the Senator makes the assertion that 'it is yet to be discovered.' This merely discloses the 'blind spot in his eye,' and shows how little acquainted he is with what is actually going on in the public schools, in the churches, and in civic life. Japanese youth reared in Hawaii are, as a rule, so far Americanized that life in Japan is intolerable. Clubs of young Japanese-Americans have been organized, who glory in their American citizenship. They resent and denounce the claims upon them of the Japanese government. However earnestly Japanese parents and teachers may instruct their children to

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'worship the Mikado,' that teaching is completely nullified in the vast majority of cases by the teaching in the American schools. The older children and young people, both in California and in Hawaii, rejoice in and are proud of their American citizenship.

The Senator appears to be quite ignorant of the law proposed by the Japanese last fall, and promptly adopted by the Territorial Legislature, placing Japanese language-schools and all their teachers under the jurisdiction of the Territorial Department of Public Instruction, and limiting their hours of instruction to one hour daily after the closing of the public schools.

The reckless character of the Senator's discussion is clearly seen in his alleged quotation from the writer's volume on *The American-Japanese Problem*. The Senator has resorted to the common device of unscrupulous writers, who make garbled quotations to suit their own needs. He has taken one sentence from page 16 and another from page 20 of my pamphlet on *Hawaii's American Japanese Problem*, making them appear as a single sentence. The whole purpose of the pamphlet was to make suggestions as to how Japanese in Hawaii might be —because the writer thoroughly believes they can be—Americanized.

'Solved in this way,' I wrote in 1915, 'by provision for the complete Americanization of all Japanese in Hawaii, these Islands will make their important contribution to the solution of the question on the mainland, and thus to the promotion of permanently satisfactory relations between the United States and Japan.'

The writer by no means contends that there is no Japanese-American problem in Hawaii or in California. There is, and it is a serious one. It merits the best study of the best minds. That study, however, to say nothing of its solution, is not possible with the spirit evinced by the Senator and the anti-Japanese agitators.

Whether or not Japanese in America and California are going to be loyal Americans, as the decades pass, depends very largely on the way we treat or mistreat them. Crass ignorance as to the actual situation, violent misrepresentation, seeing only the bad and utterly ignoring the good, together with discriminatory legislation, are hardly calculated to win the good-will and helpful cooperation of any group of aliens recently admitted to our shores. Such a spirit and such a method merely sow dragons' teeth.

Yours truly,

SIDNEY L. GULICK.

[The whole question of the Japanese in Hawaii is so important that *The Atlantic* is to make it the subject of a separate article by an authority—General William H. Carter.]

III

CALIFORNIA AND THE JAPANESE

By PAYSON J. TREAT

PROFESSOR OF HISTORY IN LELAND STANFORD JR. UNIVERSITY, CALIFORNIA

FROM THE ATLANTIC MONTHLY

AFTER six years of almost complete quiescence, the anti-Japanese agitation in California has again erupted, with the white heat and dense smoke-clouds of a typical volcano. The occasion was a measure, placed by initiative upon the

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ballot at the last election, designed to strengthen the force of the alien land law passed by the legislature in 1913. Briefly, the initiative act proposed to deny to 'aliens ineligible to citizenship' the right to lease agricultural land; to prohibit corporations in which they were interested from owning such land; and to prevent their native born children from acquiring land, by reasoning that from the guardianship of their parents in such cases.

For the election of November 2, 1,324,184 voters were registered, and 985,032 votes were cast. On the Alien Land Act the votes were 668,483 in favor and 222,020 opposed. Thus the measure was carried by a minority of the registered voters, and by a three-to-one vote of those who expressed an opinion on the measure. The large majority vote, which deprived the victory of any 'overwhelming' significance, was a surprise to many who had opposed the measure, and an understanding of it is of value in any discussion of the Japanese problem in California.

In brief, the opposition vote was largely cast by those Californians who could distinguish between the real and the alleged questions at issue. The advocates of the measure spoke largely in terms of 'immigration'; the opponents realized the 'discrimination' involved; and, comprehending perfectly that the state could in no way interfere with the immigration laws or policy of the national government, they were unwilling to support a measure that was openly discriminative against Orientals who had come to this country in the past, in good faith, and in accordance with our national laws.

This point must be clearly borne in mind. With few, if any, exceptions, all Americans are agreed that, for the present, at least, there should be no mass immigration of Asiatic peoples to our shores. And I believe the leading Japanese and Chinese statesmen recognize the wisdom of this policy. That it is a national policy is evident from the several Chinese exclusion laws, the 'gentlemen's agreement' with Japan of 1907, and the barred zones created in almost all the rest of Asia by the general immigration act of 1917. There should be no occasion for alarm lest this policy be reversed and our Western coast be flooded with immigrants from Asia. It is true that the Japanese would be desirable immigrants from every point of view save two. They are industrious, thrifty, and law-abiding; they are literate in their own tongue; they would go on the land, where labor is so much needed in these days of the drift to the cities; and they are quick to grasp new ways and methods. But they would come from a country of much lower economic development than our own, where wages are often ten times less than those paid in California; and so, unrestricted immigration might mean mass immigration in numbers too great to be assimilated, and productive of serious disturbance in our economic life. And they would be representatives of a race, different in color and culture, with which white people are not yet prepared to deal on its merits. It would be equally unfortunate for the white settlers of the West and for the Japanese immigrants if any appreciable immigration were permitted until our people are ready and willing to receive these aliens. But, on the other hand, the passage of legislation discriminating against Oriental subjects

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For the election of November 2, 1,374,184 voters were registered, and 987,632 votes were cast. On the Alien Land Act the votes were 668,483 in favor and 222,086 opposed. Thus the measure was carried by a minority of the registered voters, and by a three-to-one vote of those who expressed an opinion on the measure. The large minority vote, which deprived the victory of any 'overwhelming' significance, was a surprise to many who had opposed the measure, and an understanding of it is of value in any discussion of the Japanese problem in California.

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past, and will hereafter be, if persisted in, the occasion of difference of opinion among our own people, and of bitterness on the part of our Asiatic neighbors.

All this seems so elemental, that one may well wonder why there should be any problem at all in California. It is necessary, therefore, to examine the reasons for the heated discussions of the past few months.

Antipathy to Oriental immigrants is an old story on the Pacific Coast. In some ways the Japanese have suffered because of the anti-Chinese traditions, but in other ways they have gained. Few people, for example, would repeat concerning the Japanese, the wild charges that were current about the Chinese forty or fifty years ago. Nor have the Japanese suffered any of the personal mistreatment which the Chinese settlers experienced in the old days. In fact 'the many admirable qualities of the Japanese people,' as Governor Stephens has said, are generally admitted. And during the recent agitation no Japanese, to my knowledge, suffered the slightest harm

In spite of attempts to disguise the real situation, the fundamental objection to the Oriental is racial, and not economic. The proof of this lies in the recurrent use of the term 'unassimilable,' and in the reliance upon the phrase 'aliens ineligible to citizenship.' The economic objections to the Japanese are trivial; the racial objections are fundamental in the minds of most Californians. Yet in the past twenty years much of the old antipathy to the Chinese settlers has passed away; this affords one of the most hopeful signs of a better understanding of the Japanese problem.

II

As the fundamental question is one of immigration, so the problem is esssentially an American and not a Californian one. The national government, while maintaining the national policy of restricted immigration from the Orient, must also bear in mind the wisdom and expediency of maintaining friendly relations with the great peoples of Eastern and Southern Asia. It is only when California, or any other state, endangers these friendly relations by means of discriminatory laws designed to meet some local problem, that the national and the Californian points of view differ. It is now necessary to consider whether conditions in California justify a local policy at variance with the national policy of friendship with the Asiatic peoples.

In such an examination we are confronted with the great difficulty of divorcing facts from opinions. Certain statements are capable of proof, others are supported by opinion alone. Of those concerning which one can speak with a fair measure of assurance are (1) the number of Japanese in California; (2) the number of Japanese immigrants; and (3) the natural increase of the resident Japanese.

In considering the number of Japanese in California, we must remenber that, down to the summer of 1908, there was unrestricted immigration from Japan and the Hawaiian Islands. The present local problem is a legacy of those days of free immigration. In 1908 the 'gentlemen's agreement' was in effective operation; and since that time there has been little increase in the number of Japanese laborers admitted to this country. The census of 1910 reported a Japanese population in California of 41,359, or 1.7 per cent of the total. In 1920 the census showed 70,196 Japanese, or 2 per cent of

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the population, an increase of 22.8 p.c. in the decade. The latter figures, it may be said, are wholly disproportionate of the Japanese. An unofficial census made by the Japanese themselves in March, 1920, estimated their number at 72,638, and the estimate of the State Board of Control, if based however on an examination, was 87,772. But in any case the numbers are not alarming for a state with a population of 3,424,804, which has shown an increase of 1,013,312 in the past decade. Untold ill-natures, often cited without proof, assert that the Japanese population rapidly between 1900 and 1920.

When studying the figures of Japanese immigration, it must be remembered that a considerable allowance has to be made for the departures of travelers, merchants, students, and visitors, as well as for the movement back and forth of Japanese seeking who return home for a visit between harvests. Thus the number of arrivals on the Continent, between July, 1908, and July, 1919, was 70,235, while the number of departures in the same period was 58,772, leaving a net increase in eleven years of 10,463. Of the total arrivals, 30,883 were women and female children; and they comprise the larger portion of the net increase. In spite of these official figures testifying to the small net increase through immigration, there is a general belief that Japanese laborers are pouring into California.

Another matter which has received much prominence in the recent discussions is the question of the Japanese birth-rate. In 1920, the Japanese births in California were 4,552, or 1.6 per cent of the total; in 1917 they were 4,108, or 7.57 per cent. This has furnished the basis for the estimate that in ninety years

there would be more Japanese than white persons in California. But anyone who made the slightest study of the Japanese population would have understood those figures, and would have realized that the birth-rate, which rose rapidly between 1910 and 1917, would soon reach its height, and as speedily decline. The maximum was, as a matter of fact, reached in 1917, for in 1918 the percentage was 7.53 and in 1919, 7.52. That the preceding was not lower in 1919 is simply due to the effect on the number of wives left of the absence of young California men in military service in 1918.

The explanation of the high birth-rate is very simple. The Japanese in California between 1900 and 1908 were chiefly young men. Subsequent to 1908 the immigration of Hawaii and before the restrictive measures of 1908. Few brought wives with them. In 1910, the census reported 33,116 male and 6,210 female Japanese in California. Of those two born, 29,253 men and 4,110 women were between the ages of twenty and forty-five. Naturally, as the men established themselves in positions where they could support a wife and family, they desired to do so. Unable to find Japanese women in this country, they sent home for them in many cases, and these women became the much-discussed "picture brides." Some 87.9 of these brides arrived at San Francisco between July, 1911, and March, 1920. Other Japanese returned and found wives of their choice in Japan: so that in 1920 the census reported 44,361 Japanese males and 21,872 females.

Of course, many of these young married people had children; and as the Japanese population was made up of

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the population, an increase of 28,840 in the decade. The latter figures, it may be said, are warmly disputed by opponents of the Japanese. An unofficial census made by the Japanese themselves in March, 1920, estimated their number at 78,628, and the estimate of the State Board of Control, not based however on an enumeration, was 87,279. But in any case the numbers are not alarming for a state with a population of 3,426,861, which has shown an increase of 1,049,312 in the past decade. Unofficial estimates, often cited without proof, assert that the Japanese population ranges between 100,000 and 150,000.

When studying the figures of Japanese immigration, it must be remembered that a considerable allowance has to be made for the departures of travelers, merchants, students, and officials, as well as for the movement back and forth of Japanese settlers who return home for a visit between harvests. Thus the number of arrivals on the Continent, between July, 1908, and July, 1919, was 79,738, while the number of departures in the same period was 68,770, leaving a net increase in eleven years of 10,968. Of the total arrivals, 30,883 were women and female children; and they comprise the larger portion of the net increase. In spite of these official figures testifying to the small net increase through immigration, there is a general belief that Japanese laborers are pouring into California.

Another matter which has received much prominence in the recent discussions is the question of the Japanese birth-rate. In 1908, the Japanese births in California were 455, or 1.6 per cent of the total; in 1917 they were 4108, or 7.87 per cent. This has furnished the basis for the estimate that in ninety years there would be more Japanese than white persons in California. But anyone who made the slightest study of the Japanese population would have understood these figures, and would have realized that the birth-curve, which rose so rapidly between 1912 and 1917, would soon reach its height, and as speedily decline. The maximum was, as a matter of fact, reached in 1917, for in 1918 the percentage was 7.54 and in 1919, 7.82. That the percentage was not lower in 1919 is simply due to the effect on the number of white births of the absence of young Californians in military service in 1918.

The explanation of the Japanese birth-rate is very simple. The Japanese immigrants between 1900 and 1908 were chiefly young men—laborers who came up from the Hawaiian plantations after the annexation of Hawaii and before the restrictive measures of 1908. Few brought wives with them. In 1910, the census reported 35,116 male and 6,240 female Japanese in California. Of those numbers, 29,423 men and 4,140 women were between the ages of twenty and forty-five. Naturally, as the men established themselves in positions where they could support a wife and family, they desired to do so. Unable to find Japanese women in this country, they sent home for them in many cases, and these women became the much-discussed 'picture brides.' Some 5749 of these brides arrived at San Francisco between July, 1911, and March, 1920. Other Japanese returned and found wives of their choice in Japan: so that in 1920 the census reported 44,364 Japanese males and 25,832 females.

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an abnormal number of young men and women, the birth-rate, per thousand, was much higher than it would be in a population containing the average number of children and aged people. But in a few years, when most of the men have married, and when all the early settlers have advanced in years, the proportion of Japanese births will steadily decrease. The figures for 1920 and 1921 may be awaited with little anxiety.

In addition, most of the Japanese families are settled on the land, and the birth-rate is apt to be high among agriculturists; also, most of them occupy a relatively low economic status, which has the same effect. It would seem that, in dealing with reproduction, we are in the presence of a human rather than a national or a racial phenomenon. Social and economic factors are more important than questions of color.*

The number of Japanese and the increase by immigration and by birth are subjects that can be discussed in terms of fairly accurate figures, which would give no reason for alarm, were it not for the fact that they apply to Japanese. And this leads to the consideration of a fundamental question of opinion, which colors the whole discussion.

The opponents of the Japanese and other Orientals base their objections on the sweeping charge that they are unassimilable. Assimilation, of course, may be of two kinds, physical and cultural. Few would allege to-day that the physical assimilation of a white and a yellow race is impossible. The difficulties in the way are social, rather than biological. The point need not be argued, however, because the Japanese have as highly developed a sense of race as have the white peoples, and only in the remote future can we think of these social barriers breaking down. And it is well to remember that we number among our most useful and prominent citizens the representatives of an Asiatic race which has kept its blood remarkably pure through centuries of persecution and exile.

When, however, it comes to cultural assimilation, we have the right to demand that the objectors prove their negative. And this, of course, they cannot do. It is thoughtless, to say the least, to denounce the Japanese as unassimilable, when there are so few facts on which to base an opinion. In the first place, the bulk of the Japanese in California were born in Japan. The children, in spite of their proficiency in the public schools, have been reared by parents of Japanese culture. A Japanese of the third generation is rarely found in this country. After we have a considerable number of young Japanese with American-born parents, then, and only then, shall we have some slight basis for an opinion as to whether the Japanese can absorb American ways and ideals. As a matter of fact, we know that the Japanese school-children are eager for education, and are apt pupils. Few of them would endeavor to master the difficult language of their parents were it not for parental pressure. Many of them, where the parents are conversant with English, have made no attempt to study Japanese; and I believe it to be very doubtful if many of the third gene-

* These forces are at work in Japan as well. In 1915 the estimated increase in population was about 800,000; in 1918, it was 600,000; and in 1919, it was reported at 308,794. The influenza was partly responsible for this decline, but other factors were the high cost of living, the increase in urban industrial population, and the tendency to postpone marriage.—THE AUTHOR.

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an abnormal number of young men and women, the birth-rate, per thousand, was much higher than it would be in a population containing the average number of children and aged people. But in a few years, when most of the men have married, and when all the early sacrifices have advanced in years, the proportion of Japanese births will steadily decrease. The figures for 1910 and 1921 may be awaited with little anxiety.

In addition, most of the Japanese families are settled on the land, and the birth-rate is apt to be high among agricultural people; also, most of the emigrants are relatively low economic status, which has the same effect. It would seem that, in declining with rapidity, we are in the presence of a human rather than a national or a racial phenomenon. Social and economic facts are more important than questions of color.*

The number of Japanese and the increase by immigration and by birth are such facts that can be discussed in terms of fairly accurate figures, which would give no reason for alarm, were it not for the fact that they apply to Japanese. And this leads to the consideration of a fundamental question, which colors the whole discussion.

The opponents of the Japanese and other Orientals base their objections on the sweeping charge that they are unassimilable. Assimilation, of course, may be of two kinds, physical and cultural. How would a Negro-boy that the physical assimilation of a white and a yellow race is impossible. The difficulty is in the way are socially rather than biological. The pean need not be a good. However, because the Japanese have as highly developed a sense of race as have the white people, and only in the remote future can any think of these social barriers disappearing. And it is well to remember that we number among our most useful and prominent citizens the representatives of an Asiatic race which has kept its blood remarkably pure through centuries of persecution and exile.

When, however, it comes to cultural assimilation, we have the right to demand that the objectors prove their case. And this, of course, they cannot do. It is thoroughly, to say the least, to denounce the Japanese as unassimilable, when there are so few facts on which to base an opinion. In the first place, the bulk of the Japanese in California were born in Japan. The children, in spite of their precocity in the public schools, have been reared by parents of Japanese culture. A Japanese of the third generation is rarely found in this country. After we have a considerable number of years of Japanese with American parents, then, and only then, shall we have some right for an opinion as to whether the Japanese can absorb American ways and ideals. As a matter of fact, we know that the Japanese school-children are eager for education, and are apt pupils. How of them would endeavor to master the difficult language of their parents were it not for parental pressure. Many of them, where the parents are not content with English, have made no attempt to study Japanese; and I believe it to be very doubtful if many of the third gene-

* There [illegible] in Japan [illegible] In [illegible] Society in Japan it was [illegible] was [illegible] for [illegible] the [illegible] of Japan [illegible] the [illegible] during [illegible] increase.—The Author.

ration in it is comply will have my re-
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an error. Nor let us, the Japan-
ese there are themselves ever to adopt
them selves to American ways; and I
have been informed it is the only racial
group which is making any effort to carry
out an Americanization programme in
California is the Japanese.

But while we are waiting for the
evidence of the third generation, I would
venture to hazard an opinion that if the
Japanese were given a fair opportunity,
they would prove unusually assimilable.
No people, in all history, has shown
equal ability in the adoption of all n
ideas. The rise of Japan from feudal
imperialism to wealth and power is mostly
the story of the acquisition of Western
culture. The Japanese possess unusu
organization, the science and technics,
the courts and codes, the industrial
development, the merchant marine, the
army and navy, all to pay to the cap-
minded era, the diplomacy and the
versatility of the Japanese. To say that
such a people is assimilable is nearly
to confess that you will not permit it to
be assimilated.

Racial antipathy or prejudice has led
to the widespread belief in the unas-
similability of the Orientals. And this
in turn has led to the discriminatory
measures that have been taken against
them, particularly for the purpose of
disenfranchising their residents among us.
The late Chief Justice, in one of his
supreme court cases on 'Aliens in
Japanese Land,' made real, as one of
them, the Japanese position. 'Their ele-
vation of intellectual life under an im-
posing revival of religious traditions,
with the progress in science, literature
and of a system of law, of the Empire,

of the Japanese, or of the people. All
this goes on often under more rational-
ization about justice and patriotism, but
it is more and more lost to our sympathy
down and hurt us.'

Why, if this may seem to be a very
strong indictment, it may help to ex-
plain the point of view of many of the
active anti-Japanese agitators. Thus
California has also made imposed an alien
poll tax, which, if it can be enforced, will
be collected largely from Orientals, for
the other aliens can become citizens and
escape it. A measure is now pending in
the legislature, similar to one which
almost passed in 1919, for the segregation
of Chinese, Japanese, and Mongolian
children in special schools. A third
is now in the form of a proposed law
to prevent the acquisition of real estate by
persons not eligible to citizenship. The
initial interpretation in lower courts,
which may as soon time be set aside by
the Supreme Court of the United States,
And in addition, an amendment to the
Federal Constitution is proposed to deny
citizenship to the native-born children of
'aliens ineligible to citizenship.' The
alien problem is mainly a practical
measure; for it will bring in little re-
venue to the state because of the heavy
cost of collection. The segregation of
Oriental schoolchildren is most unwise,
unless the people prefer to have unas-
similated aliens colonize in their midst;
for one strongest factor in Americaniza-
tion is, of course, the public school. And
to debar well-born Orientals from
citizenship means the perpetuation of
racial minorities after the fashion of the
old Rural Empire. Now, these two acts,
and others of similar character, are
aimed at aliens who have entered our
country in accordance with our laws,

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ration in this country will have any acquaintance with the language of their ancestors. Furthermore, the Japanese settlers are themselves eager to adapt themselves to American ways; and I have been informed that the only racial group which is making any effort to carry out an Americanization programme in California is the Japanese.

But while we are waiting for the evidence of the third generation, I would venture to hazard an opinion that if the Japanese were given a fair opportunity, they would prove unusually assimilable. No people, in all history, has shown equal ability in the absorption of alien ideas. The rise of Japan from feudal impotence to wealth and power is mainly the story of the acquisition of Western culture. The Japanese governmental organization, the schools and universities, the courts and codes, the industrial development, the merchant marine, the army and navy, all testify to the open-mindedness, the adaptiveness, and the versatility of the Japanese. To say that such a people is unassimilable is merely to confess that you will not permit it to be assimilated.

Racial antipathy or prejudice has led to the widespread belief in the unassimilability of the Orientals. And this in turn has led to the discriminatory measures that have been taken against them, presumably for the purpose of discouraging their residence among us. The late Carleton Parker, in one of his suggestive addresses on 'Motives in Economic Life,' mentioned, as one of them, the hunting instinct. 'Historic revivals of hunting urge make an interesting recital of religious inquisitions, witch-burnings, college hazings, persecution of suffragettes, of the I.W.W., of the Japanese, or of the pacifists. All this goes on often under naïve rationalization about justice and patriotism, but it is pure and innate lust to run something down and hurt it.'

Although this may seem to be a very strong indictment, it may help to explain the point of view of many of the active anti-Japanese agitators. Thus California has recently imposed an alien poll-tax, which, if it can be enforced, will be collected largely from Orientals, for the other aliens can become citizens and escape it. A measure is now pending in the legislature, similar to one which almost passed in 1919, for the segregation of Chinese, Japanese, and Mongolian children in special schools. A demand is made that Congress specifically debar the Japanese from naturalization; for at present their disability is due solely to judicial interpretation in lower courts, which may at some time be set aside by the Supreme Court of the United States. And, in addition, an amendment to the Federal Constitution is proposed, to deny citizenship to the native-born children of 'aliens ineligible to citizenship.' The alien poll-tax is mainly a punitive measure; for it will bring in little revenue to the state because of the heavy cost of collection. The segregation of Oriental school-children is most unwise, unless the people prefer to have unassimilated alien colonies in their midst; for the strongest factor in Americanization is, of course, the public school. And to debar native-born Orientals from citizenship means the perpetuation of racial minorities after the fashion of the old Dual Empire. Now, these measures, and others of similar character, are aimed at aliens who have entered our country in accordance with our laws,

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and who are entitled to justice and a 'square deal.'

III

This is why opinions differed, even in California, regarding the wisdom of the proposed alien land law. In 1913, an international controversy was created by the passage of such a law. The terms were not considered severe enough by persons opposed to the resident Japanese. Under it, agricultural land might be leased for three years, and land might be purchased by corporations in which Orientals were interested, or by the native-born children of alien parents. As the governor refused to call a special session of the Legislature to pass a measure designed to block up these loop-holes, a petition was circulated by the Oriental Exclusion League, to place an initiative act on the ballot in 1920. The report of the State Board of Control, which was used to support the movement, showed that Japanese owned 74,769 acres of farmland, and worked under lease or contract 383,287 acres more. The total acreage owned or worked by Orientals amounted to 623,753 acres.*

The first thing to note is the small amount of land owned by the Japanese. The land worked by them under lease or contract belongs, of course, to Americans: the Japanese can hardly be said to control it. The next fact of importance is that there are not enough Japanese laborers in California to work the land that they occupy. In other words, the white laborers employed by Orientals are more numerous than the Orientals employed by white farmers. If immigration were unrestricted, so that thousands of Chinese, Japanese, and Hindus could enter the state, work for a time as laborers, then become small landowners or tenants, there would be a serious agrarian problem. But with immigration rigidly controlled, the Orientals can hardly play a large rôle in the agricultural life of the state. In certain branches of farming, in which they excel, or in which conditions of labor are distasteful to white farmers, the Japanese have done remarkably well. In 1919 their farm-products were valued at $67,145,730, out of a total production of $507,811,881. But the great crops of the state are hay, grain, and fruits, while the Japanese raised vegetables, berries, grapes, fruit and nuts.

In view of all the facts, the opinion of Professor Millis regarding the law of 1913 holds true to-day: 'The present prohibition of land-ownership is unjust, impolitic, and *with a restricted immigration*, unnecessary. The proposed prohibition of leasing would be still worse. It is more unjust, more impolitic, and more objectionable on social grounds, than prohibition of ownership, and on the plea of necessity has still slighter excuse.'

But if the economic objections to Oriental land-holding are greatly exaggerated, the fact remains that many of the white farmers of California seriously object to having these strangers, whom they sincerely believe to be unassimilable, enter their communities and take up land. The objection again is racial, rather than economic. A somewhat similar condition has prevailed in the farming districts of New England where in recent years immigrants from Southern Europe have taken up many of the abandoned farms. An illiterate Slavic immigrant, in a Con-

* The total area of farm lands was 27,931,444 acres, of which 11,389,894 acres were improved. The Japanese owned or leased one in sixty of the total acreage, or one in twenty-five of the improved land. —THE AUTHOR.

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III

This is why opinions differed, even in California, regarding the wisdom of the proposed alien land laws. In 1909, an international controversy was created by the passage of such a law. The terms were not considered severe enough by persons opposed to the real purpose. Under it, agricultural land might be leased for three years, and land might be purchased by corporations in which Orientals were interested, or by the native-born children of aliens permitted. As the governor refused to call a session of the Legislature to pass a measure designed to tie up these loopholes, a petition was circulated by the Oriental Exclusion League, to place an initiative act on the ballot in 1910. The report of the State Board of Control, which was used to support the movement, showed that Japanese owned 74,636 acres of farmland, and worked in the lease or on shares 38,593 acres more. The total acreage owned or worked by Orientals amounted to 113,229 acres.*

The first thing to note is the small amount of land owned by the Japanese. The land worked by them under lease or on shares belongs, of course, to Americans: the Japanese can hardly be said to control it. The point at issue is rather is that there are 41 thousand Japanese laborers in California to work the land that they do not own. In other words, the white laborers employed by Orientals are more than two to one in the Orientals employed by white farmers. If immi-

* [illegible]

gration were prohibited, the white laborers could not be displaced, but the Japanese, and Hindus would enter the field, more for a share in labor-ers than because small landowners or tenants. Even were the serious agitation precluded, the [illegible] can hardly play a large role in the agricultural life of the state. In certain branches of farming, in which they excel, or in which conditions of labor are distasteful to white farmers, the Japanese have done remarkably well. In 1909 their farm products were valued at $13,185,375, out of a total production of $98,221,581. But the great crops of the state are hay, grain, and fruits, while the Japanese raised vegetables, hops, grapes, fruit and nuts.

In view of all this, the opinion of Professor Mills regarding the law of 1913 holds true today: 'The present provision of land ownership is unjustifiable, and really a wasteful restriction.' The proposed prohibition of leasing would be still worse. It is more unjust, more impolitic, and more objectionable on social grounds than prohibition of ownership, and on the plea of necessity has still slighter excuse.'

But if the country is objections to Oriental land holding are by exaggerated, the real reasons that many of the white farmers of California are acting by placing to having these strangers, whom they sincerely believe to be unassimilable, enter their communities and take up land. The opposition again is racial, rather than economic. A somewhat similar condition has prevailed in the farming districts of [illegible] where in recent years Germans, Austrians, and Scandinavians have taken up many of the choice unoccupied [illegible] in a com-

medium towards peace is an immediate social problem, almost parallel to that of Japanese farmers in California. Even the New Deal is being tried out in Japan by Association, rather than by party politics legislation.

The initiative movement started, as we have seen, by a vote of three to one. Many votes were cast in favor of it as an expression of protest to something the demand for more rigid immigration restrictions, by those who felt that immigration is now very closely controlled. But the effect of the law, so far as any reduction in the quality of that word by Orientals is concerned, will probably be small. Those of the non-quota which they now will be in a minority for every one admitted, and this form of treaty will probably be used in the future. Indeed, it is often better for a Japanese to wait on a short time to assume the status of a bona fide immigrant of opinion has been built with small men. It was the late Theodore Roosevelt who said that, in dealing with the Japanese to expect, we should endeavor to accept the maximum of efficiency with a minimum of friction. Immigration restriction is now a dead issue: therefore others could only in friction.

IV

It is frequently said, when Eastern practices express disapproval of certain manifestations of anti-Oriental feeling in California, that they are not familiar with local conditions and so are not qualified to hold opinions. But the facts in the case are simply these: only the prevalent opinions are bound to carry when removed from the scene. If any American [illegible] to recognize the importance of [illegible] restrictions upon Oriental immigration, for the present and for an indefinite time in the future, they certainly need enlightenment. This is to a lesser degree the case with Californians, because of local conditions in the country.

The problem is used by the politicians of the Japanese not by race or color, in great part, from the dogmatic [illegible] are Chinese agitation. One will have a better impression of the present situation if he will read Kawakami's scholarly investigation of Miss Mary Roberts Coolidge's professor of Sociology in Mills College. And no one who reads it could doubt its basic a opposition of its events in those enlightened days. Politics surely became [illegible] in the anti-Chinese agitation, so that no man could hope for political preferment who did not take a decided stand against the Orientals. This holds true to-day, and the recent anti-Alien bill brought to a head during the last political campaign. Russian emigrants, cast in special experiments to keep alive the Czar's cause. Recently the so-called New Japanese) Exclusion League (called it's hard to; but more recently a much [illegible] Association as the Asiatic Exclusion and the Native Sons of the Golden West, largely on the influence of certain of their members who were associated with the Exclusion League, have gone on record in determining [illegible] opposition to the Japanese.

In a [illegible] the local [illegible], with few exceptions, [illegible] [illegible] people in all its aspects, has given its [illegible] only one side of the question, namely, [illegible] [illegible] [illegible]

necticut township, presents an immediate social problem almost parallel to that of a Japanese farmer in California. But the New Englanders try to meet the problem by Americanization, rather than by prohibitive legislation.

The initiative measure carried, as we have seen, by a vote of three to one. Many votes were cast in favor of it as an expression of protest to strengthen the demand for more rigid immigration restrictions, by those who did not know that immigration is now very effectively controlled. But the effect of the law, so far as any reduction in the quantity of land worked by Orientals is concerned, will probably be small. Much of the acreage which they now work is held under labor or crop contracts, and this form of tenure will probably be used in the future. In fact, it is often better for a Japanese tenant-farmer to work on shares than to assume the risks of a lease. So a great amount of agitation has been provoked, with small result. It was the late Theodore Roosevelt who said that, in dealing with the Japanese question, we should endeavor to secure the maximum of efficiency with a minimum of friction. Immigration restriction means efficiency: discriminations result only in friction.

IV

It is frequently said, when Eastern publicists express disapproval of certain manifestations of anti-Oriental feeling in California, that they are not familiar with local conditions and so are not qualified to hold opinions. But the facts in the case are easily accessible: only the prevalent opinions are hard to grasp when remote from the scene. If any Americans fail to recognize the importance of rigorous restrictions upon Oriental immigration, for the present and for an indefinite time in the future, they certainly need enlightenment. But to understand the attitude of many Californians toward the resident Orientals, some knowledge of local conditions is necessary.

The methods used by the opponents of the Japanese to-day have come down, in great part, from the days of the more violent anti-Chinese agitation. One will have a better understanding of the present situation if he will read *Chinese Immigration*, the scholarly investigation of Mrs. Mary Roberts Coolidge, Professor of Sociology in Mills College. And no one who reads it could countenance a repetition of its events in these enlightened days. Politics early became enmeshed in the anti-Chinese agitation, so that no man could hope for political preferment who did not take a decided stand against the Orientals. This holds true to-day, and the recent agitation was brought to a head during the last political campaign. Between campaigns, certain special organizations keep alive the discussion. Formerly the Oriental (now Japanese) Exclusion League carried this burden; but more recently such powerful organizations as the American Legion and the Native Sons of the Golden West, largely under the influence of certain of their members who were associated with the Exclusion League, have gone on record in determined opposition to the Japanese.

In addition, the local press, with few exceptions, instead of trying to study the problem in all its aspects, has given its readers only one side of the question, rarely giving space to any moderate views. Thus the opponents of the recent land-legislation had to buy advertising space in order to present their views to the voters. Through San Francisco

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there flows a stream of travelers from the Orient. No report which they may bring, derogatory to Japan, seems too absurd to find space in the metropolitan journals. Thus we were told that Japan was about to spend $50,000,000 for propaganda in this country, largely through the purchase of country newspapers in California. Another traveler solemnly alleged that the Japanese were responsible for the present lamentable famine in China; and so it goes. Now the people, fed upon such information, cannot help but absorb it. If you hear a statement often enough, it begins to sound plausible. So a city superintendent of schools assured me that in ninety years California would be occupied by more Japanese than white people; one of my colleagues believed that Japanese immigration was absolutely unrestricted, and that California was being flooded with laborers; and a usually well-informed editor could print without comment a statement that the 'survival' of Japanese births over deaths in California was twenty-six times as great as that of the whites!

The attitude of the average Californian toward the Japanese is not, therefore, due primarily to personal knowledge of the situation; for only relatively few of our people have any intimate contact with the seventy or eighty thousand Japanese in the state. It is due to the fact that, for certain local, traditional, and political reasons, the people of California are periodically presented with a mass of partisan, often misleading, and frequently absolutely false statements about the Japanese. I am ready to confess that, if my opinions on the subject were formed from the newspapers, I should feel it my duty to take some part in arousing our people as a whole against the Japanese 'menace.' And that is why so many Californians are absolutely sincere in their beliefs. But, happily, I am in a position where I can gather my own information, check up the alarming statements as they come out, and form my own opinions. Just as time has proved the falsity of many, if not most, of the charges against the Chinese of a generation or two ago, so I firmly believe that the historian of the next generation will read with amazement the statements which have been implicitly accepted concerning the Japanese of to-day.

V

Can no solution be found for this distressing situation? Is California—and the Pacific Coast eventually—to be thrown into a turmoil at every session of the state legislatures and in every political campaign? And are the people of Eastern Asia to become more and more convinced of the discrepancy between American ideals and American practice? If no drastic action is taken in the immediate future, I am hopeful of the outcome. The present Japanese question in California is the result of the unrestricted immigration of these Orientals before the summer of 1908. The conditions that to-day afford any occasion for alarm will soon be removed. The number of Japanese will become relatively smaller and smaller. Two per cent of California's population in 1920, they will be even less in 1930 and in the following decades, until a Japanese laborer will be as rare a sight in California as a Chinese laborer is to-day. The birth rate, which rose so rapidly between 1912 and 1917, will rapidly subside. The immigration of women will also decline, as the single men secure wives. The landholdings,

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there flows a stream of travelers to the Orient. No report which they may bring, derogatory to Japan, seems to shock to bad repute the metropolitan journals. "I was told that Japan was about to spend $50,000,000 for preparedness in this country, largely through the purchase of country newspapers in California." And for traveler solemnly alleged that the Japanese were responsible for the present hysterical hunting in China; and so it goes. Now the people, led upon such information, cannot help but absorb it. If you have a statement often enough it begins to sound plausible. Constantly repeated of color is assured true even in ninety years California would be occupied by more Japanese than white people; one of my colleagues believed that Japanese immigration was absolutely unrestricted; and that California was [illegible] with laborers; and a usually well informed editor could print without comment a statement that the "survival" of Japanese births over deaths in California was *twenty-six* times as great as that of the whites!

The attitude of the average Californian toward the Japanese is not, the writer, due primarily to personal knowledge of the situation; for only relatively few of our people have any intimate contact with the servility or cringing shown [illegible] in the streets. It is due to the fact that, for certain local, traditional, and political reasons, the people of California are particularly presented with a mass of puzzling, often misleading and hopelessly distorted data about the Japanese. I am ready to confess that, if my opinions on this subject were framed from the newspapers, I should find it very [illegible] to take a sane part in a serious

people as a whole against the Japanese "menace." And that is why so many Californians are absolutely sincere in their beliefs. Both happily, I am in a position [illegible] my own information about the Japanese question largely through [illegible] as a result of personal observation and study [illegible] I am [illegible] to [illegible] the [illegible] of the present discussion [illegible] [illegible] [illegible]

which increased rapidly as the original immigrants changed their status from Laborers on the ranches, the railroads and mines, to farmers and tenants, will gradually decline. Each year will see less labor in fact for an anti-Japanese agitation. But—the fact must not be forgotten—so long as any Orientals are domiciled within our borders, we may expect a certain type of agitator to lend munitions upon us.

Turning to the political aspects of the case, we found that the Federal administration was fast of immigration. It is the duty of the nation to the people of the several states to see that the immigration of undesirable aliens is rigidly excluded. At present, Japan so limits her emigration by the 'gentlemen's agreement.' This was the condition of the United States with and Secretary Root to the effective solution of the problem. Under the terms of this agreement, Japan promised to give no passports to laborers, and we in turn announced that no Japanese could enter our ports from Japan or Hawaii without a proper passport. No one can charge that Japan has failed to keep the letter and the spirit of this agreement with absolute integrity. In fact, the Japanese Foreign Office has at times leaned backward in its endeavor to keep the faith. I believe that proper means will be devised in immigration matters with respect that more Chinese enter this country fraudulently under the exclusion law, which we enforce ourselves, than do Japanese under the 'gentlemen's agreement.' In order to avoid complications, Japan has applied a similar system to Mexico; and last year when criticism of the 'picture bride' was acute, she voluntarily agreed to give no passport to women who had been married, to advantage to Japanese in this country.

The 'gentlemen's agreement' should, in my opinion, be maintained, until a general law, applying to all immigrants of every race, can be passed. It is an honorable way of meeting the problem of exclusion. Immigration, for it is based upon the regulation of Japan. If there are minor defects in the understanding—in the matter of adopted children, let us say—these could easily be remedied. For I believe the Japanese government is sincere in its desire to remove every cause for friction. And it is certainly the duty of the Federal government to police adequately the Asiatic border, so that Japanese without proper passports cannot enter the country. To limit Japan becomes a law of her national sanguine thereby in favor Mexico is, to my the least, unfair.

As soon as it is well understood that there is practically no immigration of Orientals, save of the exempt classes, the officials, tourists, merchants, students, and families of residents—then there should not be the slightest toleration of measures designed to discriminate against the Orientals who are lawfully resident among us. They should enjoy every privilege conferred upon aliens of other races. Furthermore, they should be entitled to naturalization, if they can meet the general requirements of the law. President Roosevelt recommended this in a special message to Congress in 1907, and his reasoning is good to-day. And the proposal that the native born children of 'aliens ineligible to citizenship' be denied citizenship should receive the condemnation it deserves.

In addition, we must visualize the

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which increased rapidly as the original immigrants changed their status from laborers on the ranches, the railroads and mines, to farm-owners and tenants, will gradually stabilize. Each year will see less basis in fact for an anti-Japanese agitation. But—the fact might just as well be faced—so long as any Orientals are domiciled within our borders, we may expect a certain type of agitator to hurl denunciations upon them.

Turning to the national aspects of the case, we found that the fundamental question was that of immigration. It is the duty of the nation to the people of the west coast to see that the immigration of Oriental laborers is rigidly controlled. At present, Japanese immigration is regulated by the 'gentlemen's agreement.' This was the contribution of President Roosevelt and Secretary Root to the effective solution of the problem. Under the terms of this agreement, Japan promised to give no passports to laborers, and we in turn announced that no Japanese could enter our ports from Japan or Hawaii without a proper passport. No one can charge that Japan has failed to keep the letter and the spirit of this agreement with absolute integrity. In fact, the Japanese Foreign Office has at times leaned backward in its endeavor to keep the faith. I believe that persons well informed in immigration matters will testify that more Chinese enter this country fraudulently under the exclusion law, which we enforce ourselves, than do Japanese under the 'gentlemen's agreement.' In order to avoid complications, Japan has applied a similar system to Mexico; and last year, when criticism of the 'picture brides' was acute, she voluntarily agreed to give no passport to women who had been married, *in absentia*, to Japanese in this country.

The 'gentlemen's agreement' should, in my opinion, be maintained, until a general law, applying to all immigrants of every race, can be passed. It is an honorable way of meeting the problem of selective immigration, for it is based upon the coöperation of Japan. If there are minor defects in the understanding, —in the matter of adopted children, let us say,—these could easily be remedied, for I believe the Japanese government is sincere in its desire to remove every cause for friction. And it is certainly the duty of the Federal government to police adequately the Mexican border, so that Japanese without proper passports cannot enter the country. To blame Japan because a few of her nationals smuggle themselves in from Mexico is, to say the least, unfair.

As soon as it is well understood that there is practically no immigration of Orientals, save of the exempt classes, —the officials, tourists, merchants, students, and families of residents,—then there should not be the slightest toleration of measures designed to discriminate against the Orientals who are lawfully resident among us. They should enjoy every privilege conferred upon aliens of other races. Furthermore, they should be entitled to naturalization, if they can meet the general requirements of the law. President Roosevelt recommended this in a special message to Congress in 1906, and his reasoning is good to-day. And the proposal that the native-born children of 'aliens ineligible to citizenship' be denied citizenship, should receive the condemnation it deserves.

In addition, we must visualize the

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greater Asiatic problem, and prepare to meet it wisely. Across the Pacific are some nine hundred millions of people. Their descendants, in ever-increasing numbers, will be our neighbors for all time. The past half-century has seen an amazing development in our commercial relations with these peoples, and our prosperity will be more and more closely linked with theirs. Improvements in transportation and communication have almost wiped out the old barriers of time and space that formerly kept peoples apart. What improvements the future holds, no man dare say. Kipling uttered a truism when he said, 'transportation is civilization.' The whole course of human history has moved toward the breaking down of barriers, at first between clans and tribes, then between nations, and finally between the great racial groups. To believe for a moment that, in the ages to come, the present races will remain apart in separate regions, is to believe that human progress has reached its high water mark to-day, and will steadily recede.

We can, in some measure, prepare for these new conditions by studying them carefully as they develop. And at the present moment we seriously need a thorough, scholarly, unbiased study of the present effects of the contact of East and West along their frontiers. The material is available in Hawaii; but of more immediate value would be a study of conditions in California. This might well be considered a proper function of one of the great educational and scientific foundations in this country which possess the means to secure the ablest available experts for such a study. But the work must be done by trained men, devoid of fixed opinions. The results of such a study would be of the greatest value to our people, in formulating sound opinions on these controversial subjects, and to our statesmen, in developing the national policy.

THE CICADA

Aritake no,
Kini hibiki keri
Semi-no-koye.

How many soever the trees,
In each rings the voice of the *Semi*.

—Lafcadio Hearn (tr.)

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THE CROWN PRINCE IS WELCOMED HOME

[Illustrated by Mr. Percy Dove (Col. 264)]

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THE CROWN PRINCE IS WELCOMED HOME

[*Résumé of the Press in Japan Concluded.*]

UPWARDS of 100,000 people are estimated to have been on the piers and in the streets within view of Yokohama Bay when the Katori, bearing the crimson flag with the great gold chrysanthemum of the Crown Prince's ship came in sight shortly before 9 o'clock Saturday morning. On the pier which had been designated as the official landing place military and naval officers, members of the Imperial Cabinet, Peers and newspapermen had assembled and were waiting to board the numerous launches which were to take them out for a welcome to the Crown Prince.

The appearance of airplanes was a signal to the crowd which occupied every available bit of space on the pier, that the Imperial Squadron was approaching Buoy 10 where the Katori was to anchor. The airplanes flew in perfect military formation. Flight-Commander the Master of Sempill led the formation which comprised five British airmen followed by three Japanese. On arriving at the end of the journey the formation was broken up and each of the British fliers did "stunts" in the air. This is the first occasion on which a regular military formation of aircraft has been seen in Japan and the sight greatly impressed the crowds. The most dramatic incident was a parachute descent by Major Audley who leaped from his machine and dropped in the sea just in front of the Katori. He was promptly picked up, collected his wet parachute, and was presently on his way back to Kasumigaura no more concerned about his leap from mid air than an ordinary passenger is about stepping off a train.

The Imperial Train arrived shortly after 9 o'clock. While the thousands of spectators watched an unusual fireworks display,—tissue paper horses, cows and other animals in paper shot into the air, —members of the Imperial family, statesmen and newspapermen were carried to the Katori where the members of the crew had prepared a welcome from the Imperial Squadron. His Highness appeared with the two younger Princes at the stern end of the Katori, where tables had been arranged, and cabinet ministers, high officers of the Army and Navy and others waited to drink the health of the returning Heir to the Japanese throne.

The three Imperial sons stood at the head of the table, members of the European party, cabinet ministers and others lined each side, and the Premier lead in three banzais to Hirohito, Crown Prince of Japan. After the toast His Highness left to prepare for his departure from

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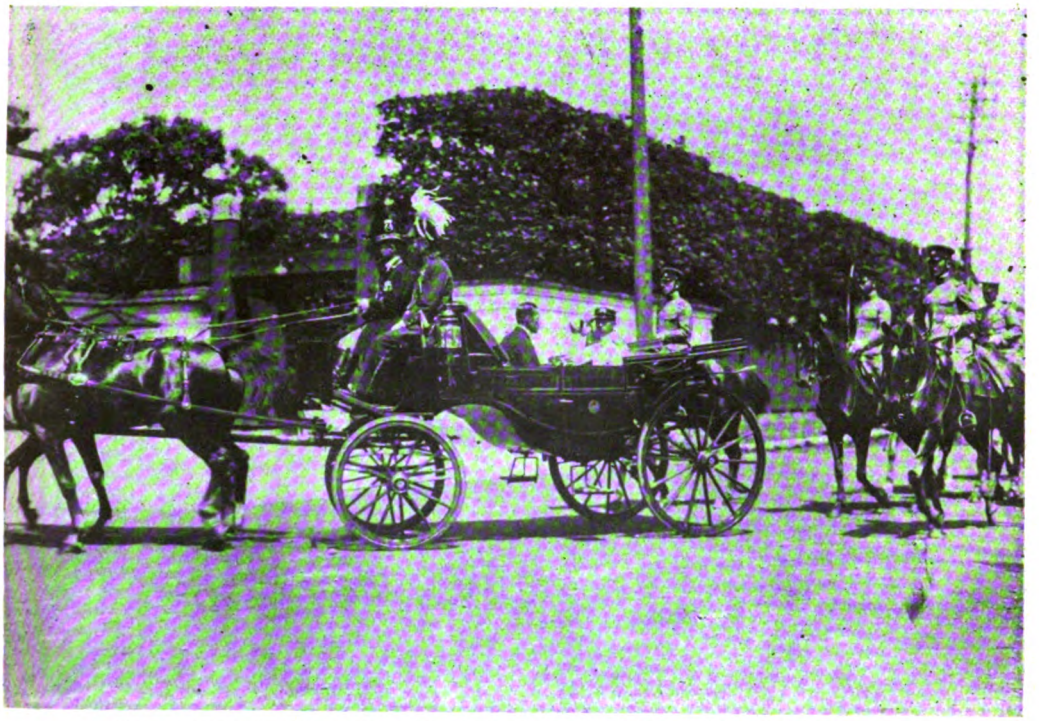

THE ARRIVAL OF THE CROWN PRINCE AT THE GATE OF HIS PALACE

THE HUGE CROWD GREETING THE CROWN PRINCE AT HIS PALACE IN THE EVENING OF THE DAY OF HIS ARRIVAL

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THE CROWN PRINCE ARRIVES AT YOKOHAMA

THE LANTERN PROCESSION OF TOKYO FOR THE HONOR OF THE CROWN PRINCE

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the Katori on his private launch. Those who had assembled on the deck of the Katori left in launches for the pier there to await the coming of the Crown Prince.

A battery of moving picture men, given their first absolute freedom by the Japanese authorities, were at the edge of the pier when the Imperial launch, carrying Crown Prince Hirohito, arrived.

The Crown Prince had been abroad and had grown accustomed to the attention and applause of large crowds, but there was just a slight indication of discomposure as the first "banzais" were shouted by his own people, heretofore held by custom and law to strict silence in his presence. His alert eyes shot a glance to one side and then the other and there was the hint of bows in response to the salutes of the military and naval officials and the acclaim of the people. It seemed as if he were naturally inclined graciously to recognize those who came to welcome him, but was held by the discipline of his naval and princely training. If there was any expression which persisted after this first slight embarrassment, it was that of suppressed pleasure.

In his white naval uniform, with the epaulettes of a Lieutenant-Commander, he made a splendid appearance. He was preceded along the whole of the two hundred yards from the end of the pier to his carriage by his Chief Chamberlain and was followed closely by Prince Kanin. The other members of his group followed.

The crowd was not demonstrative at first. The people were seemingly too much moved by at last seeing their Prince return safely—actually seeing him with their own eyes—and too much restrained by custom to make a demonstration. A few "banzais" were scattering and the steady click of the half dozen moving picture cameras was heard between the shouts.

There was more silence and eager attempts at a last glance as the Crown Prince entered the railway coach, the only decoration on which was the Imperial Chrysanthemum, and then came the final bursts of banzais as the train moved out, echoed by the enthusiastic cheers of the primary school chidren further along the railway track. Marines formed the front line for a considerable portion of the crowd opposite the train and they came to present arms with fixed bayonets as the Prince passed them. Everything pertaining to the welcome was carried out with perfect order and on schedule time.

It seemed as if the thousands who crowded Tokyo's streets yesterday morning waited for hours, impatiently shifting here and there, each trying to obtain lease on the best vantage point.

Then about 11 o'clock a rocket shot from near the center of the city exploded thrice, unfolding a small Japanese flag which floated over the business section suspended by a tiny parachute. It was the signal of the approach of His Highness. As the Imperial train drew nearer the intensity of the fireworks bombardment increased until the train drew into Tokyo Central Station.

Few of the thousands of people who lined the Plaza out to the Kaijo Building and from there on along the line of march past Hibiya Park realized that the Crown Prince had arrived in the city until a tiny group of people could be distinguished emerging from the Imperial entrance to the station building to the

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the Katori on his private launch. Those who had assembled on the dock of the Katori left in launches for the pier there to await the coming of the Crown Prince.

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[illegible]

[illegible] expanses of a Tokyo [illegible], he made a splendid picture as he was propelled along by the two hundred yards from the end of the pier to his carriage by Mr. Ohta of Chamberlain and Mr. Collum of Prince Komin. The other members of his group followed.

The crowd was not demonstrative at first. The people were seemingly too much moved by the event's every detail to cheer. Finally, seeing Him with their own [illegible] too much

restrained by custom to make a demonstration. A few "Banzais" were started and the stately old Lord of the Imperial Household Department was heard above the others.

There was much silence and eager attempts at a first glance as the Crown Prince entered the railway coach, the only decorated one on which was the Imperial Chrysanthemum, and then came the first hour's of leisure as the train moved out, ordered by the enthusiastic citizens of the primary school children formed along the railway track. Marines formed the front line for a considerable portion of the crowd opposite the train and they came to present arms with fixed bayonets as the Prince passed. A [illegible] pedestrian to [illegible] order and [illegible].

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carriage which awaited His Highness under the balcony. All eyes in the immediate vicinity of the station were centered on that entrance. Among the group was distinguished one waiting alone, slight of build, yet with an erect carriage that told much to the waiting crowds.

The white-clad figure disappeared from sight for a moment, only to reappear seated in the Imperial carriage as it drew out of the balcony and started from the station. For a full minute silence reigned over the multitude. Then as one every hat came off and every throat burst forth with "banzais."

Ambassador Itagaki Kyuyemby of Russia headed the line of diplomats who greeted the Crown Prince at Tokyo Station. After greeting Mr. Kyuyemby the Crown Prince passed on to Sir Charles Elliot, Great Britain's Ambassador in Tokyo, who was the next to receive the salute to exchange greetings. His Highness then greeted the Italian, Italian, Dutch and French representatives in turn. Completing the rest of his greetings to the Diplomatic corps His Highness was welcomed by various Governmental officials.

The Crown Prince received the visits of members of the Imperial Family and high Governmental officials during the afternoon. Soon after dinner which was had with representatives of the Emperor and the Empress, Prince Kuni-in, Viscount Chinda, and members of his suite, His Highness received the visits of Princes and Princesses. He then received in audience Premier Hara and other members of the Cabinet.

In reply to the greeting of Premier Hara, His Highness issued the following message, requesting that it be conveyed to the nation:—

"It gives me genuine pleasure to be again back from the European tour on which I embarked sometime ago with the permission of my august father. I greatly appreciate the sincere sense of solicitude shown by all my countrymen for my well-being during the trip.

"I am pleased to say that, everywhere I went, I was made the object of most sincere and hearty welcomes, all the marks of courtesy and hospitality having been lavished upon me by the sovereigns, governments and peoples of the countries I visited.

"Accordingly, despite the brevity of my sojourn, I was enabled to observe the conditions of those countries far more extensively than could have been possible otherwise.

"Such a cordial reception I take it, is not only the expression of their good will towards me alone, but the manifestation of friendly feelings dearly held by those nations towards our country. On behalf, therefore, of the whole Japanese nation and myself, I seize this opportunity to give expression to the sense of my heartfelt thanks.

"As you are aware, my present trip extended only over a period of six months, which was hardly sufficient for me to study fully the actual conditions of the countries I visited; yet it afforded me an opportunity to meet scholars, statesmen, soldiers and sailors, all distinguished in their respective spheres of activity, and I saw with great pleasure a highly developed state of science, arts and industries.

"I visited some of the memorable battlefields of the great war; which, being left in a state of devastation, spoke eloquently of the self-sacrificing spirit so nobly exhibited during the war by men of the Allied countries—and made me feel more keenly than ever the need for the establishment of lasting peace for the world.

"I witness d also, not unmingled with the sense of admiration, the strenuous efforts continuously being made by the Allies, since the war, toward the reconstruction of increased civilization.

"All these things combined together helped me a great deal in enlarging my

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Ambassador Basil Krupensky of Russia headed the line of diplomats who greeted the Crown Prince at Tokyo Station. After greeting Mr. Krupensky the Crown Prince passed on to Sir Charles Elliot, Great Britain's Ambassador in Tokyo, where he stopped for a minute to exchange greetings. His Highness then greeted the Italian, Belgian, Dutch and French representatives in turn. Completing the rest of his greetings to the Diplomatic corps His Highness was welcomed by various Governmental officials.

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"All these things combined together helped me a great deal in enlarging my

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views; and I feel most happy that I should have gone on the present trip of observation at the time when the lessons of the great war are still seriously being taken to heart.

"Fully conscious as I am of the noble and essential characteristics of our own country, of which we may well be proud, I must confess that there are a number of things which we have yet to learn from the countries I passed through.

"It is my most ardent wish that, in accordance with the fundamental principles of our national policy, laid down at the time of the Meiji Restoration; and with a view to the consummation of the deep-rooted desire of our Sovereign, the whole nation will apply themselves with redoubled energies to the promotion of our national prosperity by adopting whatever good the foreign nations possess, while not neglecting our best endeavours to make all possible contributions to the advancement of world civilization."

YOKOHAMA RECEPTION

Officers of the cruisers Katori and Kashima were entertained at luncheon on Sunday afternoon by Mayor Kubota of Yokohama. The luncheon was held in the big assembly room of Memorial Hall and more than 300 persons were present.

Mayor Kubota, in an eloquent address, welcomed the officers of the cruisers back to Japan. He predicted great good to the Empire from the historic trip of the Crown Prince, and congratulated the officers of the Katori and Kashima on being selected to accompany him.

Young men of the city were advised to profit by the example of the Crown Prince and to travel in foreign lands, thereby making the city of Yokohama still greater and at the same time working for world peace and prosperity by becoming acquainted with the ideals and aspirations of other countries and teaching them those of Japan.

At the conclusion of the Mayor's address the band struck up the national anthem and "banzais" were given for H.I.M. the Emperor, the Crown Prince and the Japanese Navy. The commander of the Katori responded with an interesting story of the voyage, at the close of which "banzais" were given for the Mayor and the city of Yokohama.

Among those present were Governor Inouye of Kanagawa Prefecture; Mr. S. Suzuki, chief of the Yokohama Custom House; (Mr. Suzuki had charge of arrangements for the landing of the Crown Prince at Yokohama and was the recipient of many congratulations on the competent manner in which they were carried out); representatives of the Consular Body at Yokohama; Dr. Raymond Spear, of the United States Naval Hospital; prominent bankers and business men of Yokohama; city and prefectural officials and representatives of the press. The Naval band from the Katori furnished music during the dinner.

Peking, Sept. 3.—Under the auspices of the Japanese Association, the Japanese residents in Peking held a celebration to-day in honour of the safe return of His Imperial Highness the Crown Prince of Japan. The celebration took place at the Yamato Club. There were fireworks to signal the opening of the celebration and Dr. Hirai, president of the Association, gave a short talk. Cheers for the Crown Prince were proposed by the Japanese Minister, Mr. Obata. A dinner followed the celebration.

Seoul, Sept. 3.—All Seoul to-day celebrated in a very joyful manner the return of His Imperial Highness the Crown Prince to Tokyo. Flags flew at the entrance to every house and the school-children, carrying miniature Japanese banners, paraded the streets, and on reaching the offices of the Government-General, halted and gave three "banzais." A large reception in celebration of the happy event was held in the afternoon at the Keifu Palace. More than 2,000 citizens attended.

PRINCELY GIFTS

When the Crown Prince of Japan and the Princess Nagako are wed next year they will have, as interesting furnishings of their palace, 69 cases of European souvenirs and gifts brought to Japan by the Crown Prince. In this collection of rare European works of art are the

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views; and I feel most happy that I should have gone on the present trip of observation at the time when the lessons of the great war are still seriously being taken to heart.

"Fully conscious as I am of the noble and essential characteristics of our own country, of which we may well be proud, I must confess that there are a number of things which we have yet to learn from the countries I passed through.

"It is my most ardent wish that, in accordance with the fundamental principles of our national policy, laid down at the time of the Meiji Restoration; and with a view to the continuation of the deep-rooted desire of our Sovereign, the whole nation will apply themselves with redoubled energy to the promotion of our national prosperity by adopting whatever good the foreign nations possess, while not neglecting our best endeavours to make all possible contributions to the advancement of world civilization."

YOKOHAMA RECEPTION

Officers of the cruisers Iwate and Kashima were entertained at luncheon on Sunday afternoon by Mayor Inouye of Yokohama. The luncheon was held in the banquet room of the Grand Hotel and there were present were present

Mayor Inouye, in an informal address, welcomed the officers of the cruisers back to Japan. He predicted great good to the Empire from the historic trip of the Crown Prince, and congratulated the officers of the Iwate and Kashima on being selected to accompany him.

Leaving from of the city was marked by the cutting of the Crown Prince and to [illegible] the city of Yokohama, the city [illegible] and at the same time [illegible] for two [illegible] [illegible] [illegible]

first example of European costume ever worn by the Emperor in public.

These gifts and sentiments were brought by the Crown Prince upon his return from Europe in the Saturday, and were conveyed at once to the Takumura Palace in Tokyo. In addition to His Highness's gifts, most of them gorgeous beyond description, and many of them royal honors, there came with the Crown Prince for the long tour and Imperial Household Minister Count Hijikata, the Crown Prince's friend and companion during his absence, and a number of officers of the Imperial Household, with pages, &c. Other persons of rank were brought for His Highness's reception, and a collection of presents for the Prince's children, and a collection of toys was brought out for the four little ones.

TOKYO IN FESTIVE DRESS.

Sept. 8.—His Imperial Highness the Crown Prince, who returned to the capital on Wednesday afternoon from Nikko, left the Takumura Palace in a carriage at 7.40 o'clock this (Thursday) morning, in the uniform of a major of the Imperial Army, and proceeded to the Meiji Shrine.

In spite of the torrential rain, both sides of the streets leading to the Shrine were lined with boy and girl students in Akasaka and Shibuya, and also grown persons anxious to catch a glimpse of the Heir Apparent.

The Crown Prince descended from his carriage near the second Torii. Under the guidance of Prince Ichijo, Lord Keeper of the Shrine, he proceeded to the front Torii amid the "Banzai" of the citizens, and said homage to the spirit of Meiji Tenno.

The Prince conducted the Empress Dowager, Lord High Chamberlain Count Tokugawa, and Lord Keeper Prince Ichijo to the Takumura Palace in Tokyo. In addition to His Highness's gifts, most of them gorgeous beyond description, and many of them royal honors, there came with the Crown Prince for the long tour and Imperial Household Minister Count Hijikata, the Crown Prince's friend and companion during his absence, and a number of officers of the Imperial Household, with pages, &c. Other persons of rank were brought for His Highness's reception, and a collection of presents for the Prince's children, and a collection of toys was brought out for the four little ones.

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finest examples of European craftsmanship.

These gifts and souvenirs were brought by the Crown Prince upon his return from Europe last Saturday, and were removed at once to the Takanawa Palace in Tokyo. In addition to His Highness's gifts, most of them given him by members of European royal houses, there came with these two gifts for the Emperor and Empress. For His Majesty, the Crown Prince brought a handsome walking stick, while his gift to the Empress was a platinum bracelet set with pearls. Other remembrances were brought for His Highness's brothers, Princes Atsu-no-miya and Takamatsu-no-miya, and a collection of Europe's finest toys was brought for the younger princes.

Tokyo Reception

Sept. 8.—His Imperial Highness the Crown Prince, who returned to the capital on Wednesday afternoon from Nikko, left the Takanawa Palace in a carriage at 7.40 o'clock this (Thursday) morning, in the uniform of a major of the Imperial Army, and proceeded to the Meiji Shrine.

In spite of the torrential rain, both sides of the streets leading to the Shrine were lined with boy and girl students in Akasaka and Shibuya, and also grown persons eager to catch a glimpse of the Heir Apparent.

The Crown Prince descended from his carriage near the second Torii. Under the guidance of Prince Ichijo, Lord Keeper of the Shrine, he proceeded to the front hall amid the "saikeirei" of dignitaries, and paid homage to the spirit of Meiji Tenno.

The Prince, attended by Viscount Iriye, Lord High Chamberlain, then drove from the Shrine direct to Hibiya Park, arriving at 9 o'clock to attend the grand welcome meeting promoted by the Tokyo municipality in his honour.

By this time the rain had stopped and a big crowd had gathered around the Park to welcome the Prince.

To the accompaniment of the booming and popping of fireworks, the Crown Prince was guided to the seat of honour on the pavilion by Baron Goto, Mayor of Tokyo. Baron Goto read a congratulatory address, which was responded to by the Heir Apparent. This closed the ceremony and the Crown Prince retired from the scene of ceremony at half-past nine, while the bands played the national anthem, "Kimigayo," and the crowd of fifty thousand persons present roared "banzai" after "banzai."

Baron Goto, on behalf of the Tokyo municipality, presented to the Crown Prince the books containing the status of Tokyo City, the population and enterprises in Tokyo, and the statistics of Tokyo municipality.

The Prince was scheduled to leave the Imperial Palace again at 3.45 p.m. this time in a motor car, to attend a welcome meeting promoted in his honour by the Young Men's Associations of Japan, of which Baron Goto is the president. He was due to return to his palace at half-past four o'clock.

The city was in gala attire and the beautifully decorated tram-cars of the Tokyo municipality were operated from early morning.

In his speech of welcome Mayor (Baron) Goto said:

"Shimpei Goto, His Majesty's humble subject, has the honour to address His Highness the Crown Prince in his capacity of Mayor of Tokyo, and to state:

"That it is quite satisfactory to note,

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at this opportunity, that His Highness, with all his spiritual and intellectual achievements and accomplishments, has taken the trouble of paying a visit to the European Powers in order to exchange courtesies and enhance friendship with the foreign monarchs and peoples by making the best of occasions, both private and public, and also to study and observe the foreign conditions and the rise and fall of nations that the post-bellum nature in those countries best indicated.

"His Majesty's humble subject Shimpei thinks with every confidence that all the impressions and experiences His Highness has secured during his trip abroad will be precious enough to constitute and add to His Highness's essential elements in insuring the future prosperity of the Imperial Household, and in developing the national welfare through satisfactory foreign intercourse.

"It is to the boundless honour and satisfaction of the people of Tokyo to have the pleasure of receiving, on this public occasion, His Highness with so brilliant a future. His Majesty's humble subject Shimpei, with all reverence and sincerity, has the honour of addressing the above to His Highness on behalf of the Tokyo Citizens, and with the sanction of the Municipal Assembly.

Replying to Baron Goto's welcome, and speaking in a well-modulated voice, plainly audible to the majority of the throng, the Crown Prince said:

"It gives me great pleasure to note that I was able to return to this city amidst the enthusiastic welcome by the general citizens of Tokyo, and that now again I should be accorded a public reception by the citizens on such an elaborate scale as this.

"I understand with much interest that the Tokyo people are now making great efforts for municipal improvement, in keeping with its importance as a world metropolis, and it is my most sincere hope that the endeavours will be attend- with every success, much to the benefit of the welfare and prosperity of this city and its citizens."

A remarkable feature of today's public reception to the Crown Prince, given under the auspices of the Tokyo Municipality, occurred at the conclusion of the Heir Apparent's reply to Mayor Goto's address of welcome and congratulation.

Barely had the Crown Prince concluded his short but significant speech when Baron Goto arose and led the vast assemblage in three hearty western-world cheers for Their Majesties, the Emperor and Empress, and a dynamic "Banzai!" for the Heir Apparent himself.

According to witnesses this demonstration was highly pleasing to the Crown Prince who bowed and smiled happily before descending from the platform and retiring from the park.

Baron Goto's action is interpreted as the death-knell of the austere formality which, for generations, has marked the attitude of the Japanese toward members of the reigning house.

Karuizawa, September 3.—Along with many thousands of other Japanese throughout the Empire of Japan the Japanese residents of Karuizawa celebrated the safe return of the Crown Prince to his native land.

The general celebration was under the auspices of the Nagakura Village Young Men's Association and the Karuizawa Y.M.C.A. These two organizations issued a bulletin early in the day which was widely distributed giving in detail the plans which were to be carried out and asking that everyone join in the celebration. The paraders assembled at the Suwa Shrine in the Southeast part of Karuizawa and then marched up the Machi stopping occasionally in order that some small group of merry makers could add their part to the procession.

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at this opportune juncture. But His Highness, with all his spiritual and intellectual achievements and accomplishments, has taken the trouble of paying a visit to the Europe in order to exchange courtesies and enhance friendship with the foreign monarchs and peoples by treating the best of occasions, both private and public, and also to study and observe the foreign conditions and the rise and fall of nations that the position natural in those countries best indicated.

"His Majesty's humble subject Shinpei thinks with every confidence that all the impressions and experiences His Highness has secured during his trip abroad will be precious enough to constitute and aid to His Highness's essential elements in insuring the future prosperity of the Imperial Household, and in developing the national welfare through satisfactory foreign intercourse.

"It is to the boundless honour and satisfaction of the people of Tokyo to have the pleasure of receiving, on this public occasion, His Highness with so brilliant a future. His Majesty's humble subject Shinpei, with all reverence and sincerity, has the honour of addressing the above to His Highness on behalf of the Tokyo citizens, and with the sanction of the Municipal Assembly."

Replying to Baron Goto's welcome, and speaking in a well-modulated voice, plainly audible to the majority of the throng, the Crown Prince said:

"It gives me great pleasure to note that I was able to return to this city amidst the enthusiastic welcome by the general citizens of Tokyo, and that now again I should be accorded a public reception by the citizens in such an elaborate scale as this.

"I understand with much interest that the Tokyo people are now making great efforts for municipal improvement, in keeping with its large scale as a world metropolis, and it is my most sincere hope that the endeavours will be crowned with success, [illegible] to the benefit of the welfare and prosperity of this city and its citizens."

A remarkable feature of today's public reception to the Crown Prince, given under the auspices of the Tokyo Municipality occurs at the conclusion of the Higher Japanese's reply to Mayor Goto's address of welcome and congratulation.

Barely had the Crown Prince concluded his short but significant speech when Baron Goto arose and led the vast assemblage in three hearty welcoming cheers for Their Majesties, the Emperor and Empress, and a dynamic "Banzai!" for the Heir Apparent himself.

According to witnesses this demonstration was highly pleasing to the Crown Prince who bowed and smiled happily before descending from the platform and retiring from the park.

Baron Goto's action is interpreted as the deep knell of the autocratic formality which, for generations, has marked the attitude of the Japanese toward members of the reigning house.

Nagasaki, September 3.—Along with many thousands of other Japanese throughout the Empire of Japan the Japanese residents of Kamiyama celebrated to-day the return of the Crown Prince to his native land.

The gen-ral celebration was under the auspices of the Nagasaki Village Young Men's Association and the Kamiyama Y.M.C.A. These two organizations issued a bulletin early in the day which was widely distributed giving in detail the plans which were to be carried out and asking that everyone join in the celebration. The programme assembled at the Suwa Shrine in the Suzuhara part of Kamiyama and then marched up the Mori stopping occasionally in order that some small group of merry makers could add their part to the procession.

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The parade was headed by a large ship which represented the Admiral and was pulled by a huge imitation of Mr. Wo's face all covered as Samurai. The ship was covered with lighted lanterns and in the center was mounted a huge drum, the sound of which proclaimed the advance of the procession. Following the Admiral was a huge paper sphere which represented the world. Above it was mounted a white dove and a Japanese flag. Following these were several hundred persons all in holiday costume and each carrying a lighted lantern. The procession ended in the upper end of the Maidi, singing and shouting, and then returned to the park. It was at this stage of the celebration that it began raining and the procession was forced to disband after having marched "only" two hours.

Reception in Japan Again.

The remarkable cordiality displayed on the Crown Prince's return was the popular answer to the clamors of critics who opposed the trip. It was a feeling to go about among the throngs of young men in the streets without being conscious of a feeling which was more than mere curiosity or love of pageantry; more even than the patriotic enthusiasms of loyalty that are customary on such occasions. . . .

It is not quite correct to suppose that Japanese crowds never cheer their Sovereign, but so rarely does popular feeling overflow the bounds of traditional etiquette that manifestations like those of Saturday give evidence of unusually strong feeling. Only thrice since the Restoration have the streets of Tokyo resounded with "Banzais" for the ruler or for a member of the Imperial Family. Once was when the Meiji Emperor drove through the streets after promulgating the constitution 33 years ago. The second occasion was when he returned to the capital after the Russo-Japanese War. The third such greeting was that given to his grandson on Saturday after the first foreign journey ever made by the heir to the throne of Japan. The people who filled the streets were chiefly ordinary citizens. The students, members of young men's associations, reservists and other privileged persons who received special positions were but a small minority of the assemblage. The military element was inconspicuous except in the set scene in front of the station. The police, while announcing that cheering would not be forbidden had tried to discourage it. Their efforts were useless. The people were determined to cheer, to wave their hats, to take snapshots of the Prince, and to demonstrate their feelings freely in the manner congenial to a democratic age. It was more than an expression of loyalty; it was a hearty popular verdict of approval and a satisfaction. . . .

[In this trip's] significance is that it marks another step in the modernization of the Japanese system. For 20 years the process has been going on. The throne has been brought out into the light, and Sovereign and people become more conscious of each other than they were in the old days when the Mikados lived and died in a seclusion so complete that their features were unknown to their subjects even by portraiture. Meiji Tenno inaugurated the new era. By the Crown Prince's tour a further step has been taken. His journey is a practical carrying out of his grandfather's famous proclamation oath "Wisdom and learning shall be sought for throughout the world in order to establish the

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The parade was headed by a large ship which represented the *Katori* and was pulled by a large number of men who were all dressed as *Samurai*. The ship was covered with lighted lanterns and in the center was mounted a large drum, the sound of which proclaimed the advance of the procession. Following the *Katori* was a huge paper sphere which represented the world. Above it was mounted a white dove and a Japanese flag. Following these, were several hundred persons all in holiday costume and each carrying a lighted lantern. The procession marched to the upper end of the Machi, singing and shouting, and then retraced its steps. It was at this stage of the celebration that it began raining and the procession was forced to disband after several "banzais."

EDITORIAL IN JAPAN ADVERTISER

The remarkable enthusiasm displayed on the Crown Prince's return was the popular answer to the ultraconservatives who opposed the trip. It was impossible to go about among the throngs of young men in the streets without being conscious of a feeling which was more than mere curiosity or love of pageantry; more even than the patriotic manifestations of loyalty that are customary on such occasions. . . .

It is not quite correct to suppose that Japanese crowds never cheer their Sovereign, but so rarely does popular feeling overflow the bounds of traditional etiquette that manifestations like those of Saturday give evidence of unusually strong feeling. Only thrice since the Restoration have the streets of Tokyo resounded with "Banzais" for the ruler or for a member of the Imperial Family. Once was when the Meiji Emperor drove through the streets after promulgating the constitution 33 years ago. The second occasion was when he returned to the capital after the Russo-Japanese War. The third such greeting was that given to his grandson on Saturday after the first foreign journey ever made by the heir to the throne of Japan. The people who filled the streets were chiefly ordinary citizens. The students, members of young men's associations, reservists and other privileged persons who received special positions were but a small minority of the assemblage. The military element was inconspicuous except in the set scene in front of the station. The police, while announcing that cheering would not be forbidden had tried to discourage it. Their efforts were useless. The people were determined to cheer, to wave their hats, to take snapshots of the Prince, and to demonstrate their feelings freely in the manner congenial to a democratic age. It was more than an expression of loyalty; it was a hearty popular verdict of approval and satisfaction. . . .

Its [the trip's] significance is that it marks another step in the modernization of the Japanese system. For 50 years the process has been going on. The throne has been brought out into the light, and Sovereign and people have become more conscious of each other than they were in the old days when the Mikados lived and died in a seclusion so complete that their features were unknown to their subjects even by portraiture. Meiji Tenno inaugurated the new era. By the Crown Prince's tour a further step has been taken. His journey is a practical carrying out of his grandfather's famous constitution oath "Wisdom and learning shall be sought for throughout the world in order to establish the

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foundations of the Empire." It was planned because it was realized by the responsible authorities that the monarchy must be suited to the spirit of the age, and that the throne is strongest when it is "broad-based upon the people's will." The people have understood this aspect and their exuberant welcome was the expression of their confidence that the experiences gained by this journey will aid the Prince in leading the nation along the broad path of progress.

Y.M.C.A. Heads Honor Prince

High honours and expressions of deep appreciation for the co-operation of the royal family of Japan of the past three generations, were accorded H.I.H. the Crown Prince, by ranking officials of the World's Committee of the Young Men's Christian Associations, according to Mr. Keisuke Sajima, who has just returned from the big Y.M.C.A. convention held in Geneva last May.

Not only was H.I.H. requested to accept honorary membership in the Y.M.C.A. world movement, but both his Imperial father and grandfather were highly praised for the encouragement they have given the movement in times past; as a result of which there are now approximately 25,000 members of the Y.M.C.A. in the Empire.

In a memorial of welcome and honour submitted to H.I.H. by M. Paul des Gouttes, chairman of the World's Committee of Young Men's Christian Associations, from Geneva, the following paragraphs were contained:

"It may interest Your Imperial Highness to know that steps have been taken towards having one of the prominent Japanese gentlemen connected with the League of Nations join the World's Committee of the Y.M.C.As., in whose work, he, while in Japan, took an active part.

"If, as it is hoped, this distinguished gentleman accepts the invitation, Japan will have an immediate share in shaping the policy of this important world-wide organization which has already been the means of untold blessing to young men of all nations, uniting them without distinction of race or class in true Christian brotherhood."

A NIGHT SCENE

No-no-hana ya!
Tsukiyo urameshi
Yamiyo nara. —Onitsura.

Flowers of the field!
Woe to the moonlit eve!
Would it were Erebus-dark!
—Dr. Wadagaki (tr.)

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foundations of the Empire." It was planned because it was realized by the responsible authorities that the monarchy must be suited to the spirit of the age, and that the throne is strongest when it is "broad based upon the people's will." The people have understood this aspect and their exuberant welcome was the expression of their confidence that the experience gained by this journey will aid the Prince in leading the nation along the broad path of progress.

Y.M.C.A.'s Home Work

High honours and expressions of deep appreciation for the co-operation of the royal family of Japan of the part whose generations, were accorded H.I.H. the Crown Prince, by reason of officials of the World's Committee of the Young Men's Christian Association, who have just returned from the big Y.M.C.A. convention held in Geneva last May.

Not only was H.I.H. requested to accept honorary membership in the Y.M.C.A. world movement, but both his Imperial father and grandfather were highly praised for the encouragement they have given to the movement in times past; as a result of which there are now approximately 25,000 members of the Y.M.C.A. in the Empire.

In a memorial of welcome and honour issued to H.I.H. by Y. Ibuki (Count), chairman of the World's Committee of Young Men's Christian Association, Tokyo (Baron), the following sentiments were contained:

"In many years Your Imperial Highness to show it as we have been taken towards having one of the prominent Japanese gentlemen connected with the Young Men's Christian Association the world over," in whose work, by which Japan took an active part.

"It is hoped this distinguished recognition accepts the invitation, Japan will have an impact to share in shaping the policy of this important world-wide organization which has already been the means of untold blessing to young men of all nations, uplifting them without distinction of race or creed in one Christian brotherhood."

A NIGHT SCENE

No-no-hana ya!

Tsuki-yo urami-de

Yanagi-mo mo.

Flowers of the field!

We'd it were!

Ive to the moonlit eve!

THE RED CROSS SOCIETY OF JAPAN

THE following is from a report of the Society's work in 1904-5:

Number of patients treated: old, 3,753; new, 1,953; total, 5,706. Number of days' sickness, 185,753; number cured, 4,850; number discharged, 406; number patients at end of month, 496.

Monthly report: old patients 2,713; new, 26; total, 52; number of days' sickness, 7,413. One died, 25 were discharged.

Classified by nationality:

Japanese	... ...	35	11
Russians	... ...	39	5
Chinese	... ...	11	3
Koreans	... ...	2	8

Record for Work of the Third Convalescent Hospital at the Vladivostok Military Hospital: Old patients 18; new, 21; total 39; number days' sickness, 1,413. Of these 3 were discharged cured; 14 were removed elsewhere; and 1 was dismissed.

Report of the Red Cross Work at the Imperial Military Hospital: number of patients: old, 91; new, 7; total, 16. Number days' sickness, 1,831. Four died, 9 were removed and 3 remained at the end of the month.

The Vladivostok branch received a contribution to be used for the provision of amusement [illegible] from Togashi-Chuzaburo, in appreciation of kind

[illegible] Russian Sailors

[illegible] for hospital work in June as follows:

[illegible] ... ... [illegible]

[illegible] ... ... [illegible]

[illegible] ... ... [illegible]

[illegible] ... ... [illegible]

[illegible] recorded for Work of the Third Convalescent Hospital at the Vladivostok Military Hospital: Old patients 18; new, 21; total 39; number days' sickness, 1,413. Of these 3 were discharged cured; 14 were removed elsewhere; and 1 was dismissed.

Report of the Red Cross Work at the Imperial Military Hospital: number of patients: old, 91; new, 7; total, 16. Number days' sickness, 1,831. Four died, 9 were removed and 3 remained at the end of the month.

The Vladivostok branch received a contribution to be used for the provision of amusement [illegible] from Togashi-Chuzaburo, in appreciation of kind

THE RED CROSS SOCIETY OF JAPAN

Tidings from Siberia

OUR contingent in Siberia reported figures for hospital work in June as follows:

Number of patients treated: old, 305; new, 1,058; total, 1,363. Number of days' sickness, 15,075; number cured, 459; number emergency cases, 496; number patients at end of month, 408.

Monthly report: old patients 26; new, 26; total 52; number days' sickness, 745. One died, 25 were discharged.

Classified by nationality:

	Out-patients	In-patients
Japanese	65	11
Koreans...	36	5
Chinese	11	3
Russians	296	8

Record for Work of the Third Contingent located at the Vladivostok Military Hospital: Old patients 18; new, 21; total 39; number days' sickness, 482. Of these 8 were discharged cured; 14 were removed elsewhere; and 1 was dismissed.

Report of the Red Cross Work at the Nikolsk Military Hospital: number of patients: old, 9; new, 7; total, 16. Number days' sickness, 185. Four died, 9 were removed and 3 remained at the end of the month.

The Vladivostok branch received a contribution to be used for the purchase of amusement supplies, from Major-General Kuroda, in appreciation of kindness received. It was sent through Dr. Kurohashi, head of the hospital there. The whole corps of workers were invited to participate in the Hongwanji celebration of the Empress's birthday and all accepted.

Relief Work for Polish Orphans Concluded

The last party of Polish orphans was despatched to America on July 6th, on the S.S. *Katori Maru*. The children numbered 59 and the guardians 4. Many of our officials went to the station to see them off, viz, Ex-president Viscount Ishiguro, President Hirayama, the two vice-presidents and other officials, besides Mr. Omura, director of the Fukudenkai, and members. Mr. Sakamoto accompanied the party to Yokohama when they took the boat.

The children really seemed loath to go. One of the small beneficiaries made a little speech of thanks and all burst out into song as soon as they boarded the electric trams, giving "Kimigayo" and the Polish national song with a will. All present joined in hearty farewell *Banzais*.

In concluding the report of this work, we must speak once more of the gracious beneficence with which Her Majesty the Empress treated these poor waifs, sending presents, and personally visiting them and talking with the president of the Polish Relief Society, Mme. Bielkiewicz. The

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mother of Prince Mori was also most kind.

In 1920 the number of children cared for was 367, with an expenditure of at least ¥40,000, and this will probably be increased later. Many private persons as well as institutions contributed generously; the total is estimated at ¥11,600 (exclusive of her Majesty's gifts). Of this ¥4,100 has already been disbursed, and the remainder will be submitted to the President, Mme. Bielkiewicz. We are grateful to have had some slight part in this relief work during peace time.

POLISH APPRECIATION

Ministry of Public Health
Warsaw, 31st, May, 1921

Dr. Joseph Jakobkiewicz,
Vice-President Polish Children's
Relief Commission in Siberia
℅ Polish Consulate Chicago

The ministry of Public Health expresses appreciation of your work and sends you a copy of its letter of gratitude to the Japanese Nation and Government, enclosing translations of your report handed the Japanese Embassy in Warsaw through the ministry for Foreign Affairs.

——————— Minister of Health
(Signature illegible)

REPORT ON WHAT THE JAPANESE ARE DOING FOR POLISH CHILDREN

"Every transport of children from Japan brings us fresh news about the extraordinary attention of the Japanese in caring for the Polish children. The attitude of the Japanese toward our unfortunate children is indescribable. Articles printed in Polish papers about the sojourn of our children in Japan only mildly express the magnitude of the assistance which the Japanese nation has and is still affording our relief work for the children. We can honestly say that without the assistance of the Japanese the work could not have been carried through and the children would never have seen America. They helped us not only in Japan but also in Siberia, where, a strange country, they gave us military motor cars, railway cars to transport our children from the depths of Siberia to Vladivostok under Japanese military protection, not to mention all the minor assistances bestowed at almost every step. When the Relief Committee applied for help to the Capital, Tokyo, we were again assured of the generous attitude of the Japanese toward us. One could understand how being witnesses of the misfortune and tragic situation of the Polish children in Siberia, they involuntarily, under this influence, gave us assistance, but in Japan, far away from Siberia, we realized the full depth of Japanese sympathy for us and their limitless compassion for the children. We received free passage on the Japanese Military transport from Vladivostok for the children as well as free train passage from Tsuruga to Tokyo, thanks to the endeavors of the Japanese Red Cross, which immediately surrounded them with their tender care, giving them also full board and lodging in Tokyo. Numerous benevolent societies and Institutions bestowed infinite service and spent thousands of Yen besides caring for the orphans in a manner such as is usually shown only to one's own children.

It is difficult to believe how this totally strange race to us, this nation living in a different hemisphere from our Poland, somewhere at the other end of the world, has shown so much sympathy and such hearty feelings toward our destitute children, thereby capturing the hearts of all Poles in Japan. All Tokyo brought toys, sweets, cakes and different presents to the children, everybody came to see them; adults, children and every one tried each in his own way to help us in our work, strove to make the children forget as speedily as possible the misery from which they had been rescued in Siberia; one must acknowledge that our children in this atmosphere of sympathy and tender care as well as owing to the excellent food were somewhat recreated. During two months, from shy, pale, miserable children they became if not quite pink faced, still at least lively, jolly and round cheeked. To be really able to estimate this attitude I shall quote a few examples. Frequently children of wealthy parents visiting our destitute children and seeing

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mother of Prince Mori was also most kind.

In 1920 the number of children cared for was 365, with an expenditure of at least ¥50,000, and this will probably be increased later. Many parents as well as institutions contributed [illegible] ously; the total is estimated at ¥1,[illegible] (exclusive of her Majesty's gift). Of this ¥[illegible] has already been disbursed, and the remainder will be sufficient for the present. Indeed, Dr. [illegible] are grateful to have had son[illegible] in this relief work during [illegible]

Dorian Arrangements

Ministry of Public Health

Tokyo, 31st, May, 192[illegible]

Dr. Joseph Lake Edwards

Vice-President Red Children's Relief Committee in Chicago

63 North Clark Street Chicago

The ministry of Public Health expresses appreciation of your work and sends you a copy of its letter of gratitude to the Japanese Red Cross Society, enclosing translations of your report banned the Japanese Embassy in Washington through the ministry for Foreign Affairs.

——— Minister of Health

(Signature illegible)

Report on What the Japan Red Cross Does for Dorian Children

"Every thing at childish in Japan brings us fresh news about the extraordinary attention of the Japanese in caring for the Dorian children. The attitude of the Japanese toward our unfortunate children is indeed admirable. Art [illegible] in Polish pays as much the [illegible] of our children in Japan only as the [illegible] magnitude of the audience which the Japanese nation has raised at telling our relief work for the children. We can honestly say that without the assistance of the Japanese Red Cross we could not have been able to [illegible] children work [illegible] th[illegible] gave us [illegible] [illegible] [illegible]

than poorly clad, would take off all their most beautiful things and give them to our children. They would take out of their hair the ribbons and combs, take off their sashes and even in many cases give their rings to the Polish children.

Two hundred years and yet young, society was in the same state of affairy their washing, wanted to help and to the remembrances of the Red Cross Committee administrators they replied, that if the Polish girls were washing for themselves and all the children in the orphanage why could not they help [illegible] to help a little and washed together with our girls. Moreover, when three two hundred heard that was I was three times a week, they came regularly and helped do all the laundry work for the children.

Seeing such great assistance rendered by the Japanese, and finding the hearty sympathy which Japanese exhibited for the Polish nation by taking care of the refugees all this praise is in the Polish soul besides due esteem and gratitude a feeling of heartiest thankfulness also the wish to express it our thanks by especially beautiful and noble action. But as we have no opportunity for such action just now I would like to go to the first Japanese here in America and tell him what we feel toward them; also to tell him that the Poles being a noble race are therefore also a grateful race, and that all this the Japanese are doing for the Polish children in Japan is known everywhere, here in America and in Poland and not only known but properly valued and that the Poles have for the Japanese deepest feelings of esteem and gratitude besides beautiful friendship and love, and I won't finish if I go to tell them; Remember, we shall never forget it and our greatest joy will be to repay you not by words but by actions.

Unfortunately I have no such opportunity to express myself, but it may be that your consul, residing on the Pacific Coast, where there are many Japanese, will find it possible and convenient to do so, not only in your own name, but in the name of all those Poles who feel as we do, but if we have no opportunity to express their feelings,

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IMPORT FROM SAMARIN

(This extract is from a letter dated July 21, 1921, from Mr. Okuno Kawasaki, a special commissioner sent to the north before the Red Cross Corps left Tokyo.)

It has been raining steadily since the 15th so I felt anxious about our voyage to Sagalien, but at 10 o'clock the sky began to clear and I was greatly relieved.

A distinguished company came to Otaru to bid farewell to our party, who were much cheered by this unexpected courtesy and the farewell gifts and greetings they received. The Hokkai Nippo (Hokkai Public Society) was represented by Mrs. Sato, wife of the President of the Imperial University at Sapporo, and several other members [illegible] and Ishida, president and vice-president respectively of the Society at Sapporo, Mrs. Secretary Ozawa and a local press, Secretary Mori's and Mr. Iwamura's, a clerk, all appeared to bid us Sayonara; at noon, with [illegible] overhead, our boat sailed out of the harbor for the north.

On the 16th, the waves were rather boisterous but nothing serious happened, and on the 20th at 2 p.m. we safely anchored in Alexandrovsk harbor. Landing an hour later we were taken by motor cars to the dormitories reputioned for our use. These are Russian cottages in the neighborhood of the Military Hospital. Crude and poor as they were, we had to make the best of them, but we expect after a few months to be located together in a suitable building.

As a new commander was being installed when we arrived, we spent some time in making official calls.

We have engaged a man and wife to cook for us and shall provide our own bedding. We expect them to prepare Our bedding consists of straw mattress and blankets on iron bedsteads—all new—so we feel quite cozy and comfortable.

As to our duties, we have not yet received definite orders, but we bear five nurses are to serve in the military hospital, while the other nurses with the doctors will be employed in the sanitarium in Alexandrovsk harbor.

The city of Alexandrovsk is situated on a hill near the Alexandrovsk river

them poorly clad, would take off all their most beautiful things and give them to our children: They would take out of their hair the ribbons and combs, take off their sashes and even in some cases give their rings to the Polish children.

Two baronesses 15 and 16 years old, seeing one girl of the same age doing their washing, wanted to help and to the remonstrances of the Relief Committee administrators they replied, that if the Polish girls were washing for themselves and all the children in the orphanage why could not they be permitted to help a little and washed together with our girls. Moreover, when these two baronesses heard that wash day was three times a week, they came regularly and helped do all the laundry work for the children.

Seeing such great assistance rendered by the Japanese, and feeling the hearty sympathy which Japanese expressed for the Polish nation by taking care of her refugees—all this produces in the Polish soul besides due esteem and gratitude a feeling of heartiest friendship, also the wish to express their thankfulness by equally beautiful and noble action. But as we have no opportunity for such action just now I would like to go to the first Japanese here in America and tell him what we feel toward them; also to tell him that the Poles being a noble race are therefore also a grateful race, and that all that the Japanese are doing for the Polish children in Japan is known everywhere, here in America and in Poland and not only known but properly valued and that the Poles have for the Japanese deepest feelings of esteem and gratitude besides heartiest friendship and love, and I would finally like to tell them; Remember, we shall never forget it and our greatest joy will be to repay you not by words but by action.

Unfortunately I have no such opportunity to express myself, but it may be that your consul, residing on the Pacific Coast, where there are many Japanese, will find it possible and convenient to do so, not only in your own name, but in the name of all those Poles who feel as we do, but likewise have no opportunity to express their feelings.

Report from Saghalien

(This extract is from a letter dated July 21, 1921, from Mr. Shozo Kobayashi, a special commissioner sent to the north before the Red Cross Corps left Tokyo.)

It has been raining steadily since the 18th so I felt anxious about our voyage to Saghalien, but at 10 o'clock the sky began to clear and I was greatly relieved.

A distinguished company came to Otaru to bid farewell to our party, who were much cheered by this unexpected courtesy and the farewell gifts and greetings they received. The Aikoku Fujinkai (Ladies' Patriotic Society) was represented by Mrs. Sato, wife of the President of the Imperial University at Sapporo, and several other members. Doctors Doi and Ishida, president and vice-president respectively of the hospital at Sapporo, Man.-Secretary Okumura and a head nurse, Secretary Maeda and Mr. Sawamura, a clerk, all appeared to bid us Sayonara; at noon, with clear skies overhead, our boat sailed out of the harbor for the north.

On the 19th, the waves were rather boisterous but nothing serious happened, and on the 20th at 2 p.m. we safely anchored in Alexandrovsk harbor. Landing an hour later we were taken by motor cars to the dormitories requisitioned for our use. These are Russian cottages in the neighborhood of the Military Hospital. Crude and poor as they were, we had to make the best of them, but we expect after a few months to be located together in a suitable building.

As a new commander was being installed when we arrived, we spent some time in making official calls.

We have engaged a man and wife to cook for us and shall provide our own foodstuff. We expect them to-morrow. Our bedding consists of straw mattresses and blankets on iron bedsteads—all new—so we feel quite cozy and comfortable.

As to our duties, we have not yet received definite orders, but we hear five nurses are to serve in the military hospital, while the other nurses with the doctors will be employed in the sanitarium in Alexandrovsk harbor.

The city of Alexandrovsk is situated on a hill near the Alexandrovsk river

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about two miles away. It is a desolate scene. Since the revolution newly rebuilt barrack-like houses line the streets. These streets are filled with dust and sand, and all nationalities—Russians, Koreans, Chinese and Japanese—are mingled chaotically together—indeed it is a pathetic sight! In a town of about 8000 inhabitants there are only three physicians —only one, until this spring. We were amazed to hear that ¥60 had been charged for one hypodermic injection—and this not Salvarsan 606 either. So you may easily understand how the advent of our R. C. corps was hailed with delight by our fellow countrymen—like showers of blessed rain on the parched earth, we must have seemed to them. As to the weather, it is just comfortably cool, like May in Tokyo. Dandelions, violets, irises and other flowers are in bloom.

The water in the wells is not good; it contains iron in such large amounts that it is almost impossible to wash white clothes in it. There are no cases of bubonic plague here, but in the neighboring villages there is more or less typhoid fever.

Further Details of the Society's Activities

When Dr. Montandon and four other commissioners were sent to Siberia by the International Committee at the Headquarters of the Red Cross Society at Geneva, Switzerland, they stopped in Tokyo and arranged to procure certain materials for the 400,000 Austrian and Hungarian prisoners they were to relieve. Since they needed enormous amounts of various materials and their date of departure was approaching all too rapidly they begged our society to lend them the necessary supplies, these to be paid for by their government, later. Our Society, sympathizing deeply with their plight, agreed to lend them material amounting to ¥10,000. Thus the party were able to accomplish their ends.

Again, in the middle of December, 1920, Mr. Adami was sent as a commissioner to transport prisoners from Siberia, and wished to concentrate them in the neighborhood of Nikolsk, but found that they lacked warm clothing, especially heavy coats and overcoats. Without the necessary protection, they could not be transported. Mr. Adami had been sent out by the Hungarian Red Cross Society. He appealed to the Japanese Military Headquarters at Vladivostok, begging a loan of overcoats, as it was learned there was a supply of coats suitable for foreigners under their care. They sympathized deeply and proposed to sell the coats outright to Mr. Adami, but the envoys, already impoverished, could not raise the necessary cash. At this juncture they appealed to our Society. Our officers were deeply moved by this appeal and it was decided at a meeting of the Permanent Council to purchase the coats at an outlay of ¥13,500, and loan them to the Hungarian commissioners. Later, after considering the financial condition of Austria-Hungary, our Society decided not to demand pay for the coats, and so notified the proper Red Cross authorities in Europe.

Assistance Rendered to Armenians

When the American Red Cross Society closed its relief work in Siberia and left the field, they felt deep sympathy for the suffering Armenians and left generous supplies of clothing, underwear, etc. in the hands of the Armenian Committee in Siberia, who hoped to transfer them by the Siberian railway. But this being in the hands of the Maximalists, the supplies were detained in Harbin for a year and a half. Finally they were sent to Yokohama for transportation to Armenia, and when Mme. D. A. Apcar, the honorary consul there, appealed to our Society for help the goods were transshipped at once.

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about two miles away. It is a desolate scene. Since the revolution nearly twelve hundred houses line the streets. These streets are filled with dust and mud, and all nationalities—Russians, Koreans, Chinese and Japanese—are mingled closely together—indeed it is a picture sight! In a town of about 8000 inhabitants there are only three physicians — and they are all Japanese. We were amazed to hear that two had been engaged for one hospital for a population of 6000 natives. So you may easily understand how the staff of our R.C. corps was filled with dismay by our daily examination—like showers of bullets on the parched earth, we must have seemed to them. As to the weather, it is just comfortably cool, like May in Tokyo. Trees, shrubs, vines and other flowers are in bloom.

The water in the wells is a deep dirty color, but such large amounts that it is almost impossible to wash white clothes in it. There are no cases of bubonic plague here, but in the neighboring villages there is more or less typhoid fever.

Dr. Ando's Report

Then Dr. Ando and Dr. other [illegible] were sent to Siberia by the International Committee at the Headquarters of the Red Cross Society at Geneva, Switzerland, they stopped in Tokyo and arranged to procure certain materials for the Russian Army and Hungarian prisoners by way of Siberia. They were [illegible] various materials and their duties of [illegible] was [illegible] too rapidly [illegible] to [illegible] about the [illegible] [illegible] to be paid for by the Government. Consequently [illegible] [illegible] [illegible]

MINOR NOTES

BOOK NOTES

The Rising Tide of Color, by Lothrop Stoddard. New York: Charles Scribner's Sons. 320 pp. $3.00.

Four themes—the ethnographic interpretation of history, the political problem of Asia, the existing European chaos, and the immigration question in America—are woven by the author into a popular argument to show the need for white solidarity in the world at large, and for race eugenics in the United States. There is a historical introduction by Madison Grant, followed in turn by a description of the present geographical distribution of the races, a picture of the culmination and pause of white expansion since the beginning of the present century, and a forecast of future race rivalries and conflicts, with a suggested programme of preparedness against them.

The result is a book which provokes timely and useful thought, but which has the defect of all arguments based upon citations of opinion, that it is no stronger than the opinions which it cites. The Nordic race-theory, to which the author largely appeals, was rather overworked by certain German publicist historians before the war. This need not discredit the theory, much less the author's thesis, which rests upon a broader basis of political and social facts; but it justifies suspending judgment as to some of the book's deductions until that theory has been critically reëxamined.

Elsewhere, too, the thoughtful reader may be inclined to insert a query in the margin. Probably the native birth-rate would have been higher in America if we had received fewer immigrants; and if our present immigration flood continues, it may extinguish the race of Washington and Lincoln and replace it by a lower type. Our highest native birth-rate today seems to be in states like North Carolina, which have fewest immigrants. But the presence of the negro apparently has not seriously checked the multiplication of whites in the South. Australia, with almost no immigration of non-British stock, has a low and declining birth-rate; and France hardly owes its empty cradles to an alien influx.

Yet we have seen with our own eyes the geographical displacement of California farmers by Japanese still going on apace in the Sacramento Valley. Contact and competition with aliens of lower living standards seem to blight more advanced peoples with sterility. But that blight, unhappily, is carried by other things than immigrants. Nor does it affect the white races alone. Industrialization and city life are reducing the size of families in Japan; and in the heart of our own black belt, pickaninnies are becoming noticeably rarer in the cotton-fields.

The coming political relations of the races, and the division of the earth's resources among them, are still more conjectural topics. Capital is more mobile than labor. The race-battles of the future may be fought at such long range, that the projectiles will be bales and barrels carried in the holds of steamers. Mr. Stoddard has only touched the outskirts of his subject. It is so large and unexplored that any popular book upon it seems inadequate and premature. But such a book was none the less needed, and Mr. Stoddard has supplied this need.

—V. S. C. *in The Atlantic Monthly.*

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OPTIMISTIC OUTLOOK FOR INDUSTRIES

IN March, 1920, the capital invested in new business enterprises was estimated at ₹1,148 millions. After the financial slump of last year, this suddenly decreased to ₹930 millions in April, and again in May a violent drop occurred to ₹750 millions and in June the whole of the remaining capital was only about ₹169 millions. Thus during only three months an abrupt reduction of a little more than 85 per cent. took place. Since June of last year the decrease has not been quite so striking, but conditions are still far from settled, as in December, 1920, the entire amount invested in new enterprises was only a little more than ₹101 millions. This notable decrease is the most striking fact since May 1917. However, after January, 1921, the tendency changed somewhat and excepting the three months of February, April, and June, a slight increase is to be noted, as in the tabulation given herewith:

NEW BUSINESS ENTERPRISES

1921	No. Cos.	New project ₹1,000 unit	Extension ₹1,000 unit	Total ₹1,000 unit
Dec. (1920)...	153	₹ 70,167	₹ 31,373	₹101,541
January	120	107,355	84,180	191,535
February	128	108,052	60,650	168,650
March.....	139	115,255	106,105	221,360
April	170	149,420	57,605	207,025
May	167	178,580	84,965	263,545
June	170	99,532	26,575	126,007
July	152	110,940	96,107	207,047

Thus the figures for January, 1921, totalling ₹191 millions show an increase over the preceding month of 37 millions invested in new projects and 52 millions in extension work, or an aggregate of 89 millions and after February every month, with the exception of June, shows an increase over the preceding month. As to extension work, while the figures show considerable fluctuation in particular months, the general tendency is toward an increase.

If we compare amounts of capital invested in new projects with the same classes at the same periods in the previous year, we have the following summary:

New Enterprises	First half 1921 ₹1,000 unit		First half 1920 ₹1,000 unit	Per centage Increase or decrease
Banking	₹ 72,945	*	₹396,109	7.00
Credit & exchange	28,950	*	174,818	8.36
Warehousing	300	*	22,526	9.87
Insurance	19,000	*	21,500	5.32
Transportation.....	132,440	*	312,526	7.03
Railway and plate laying	120,500	*	279,511	7.00
Marine traffic	9,340	*	17,110	6.47
Miscellaneous	2,600	*	15,845	8.59
Mining industry ...	54,530	*	147,955	7.23
Electric industry...	292,155	†	165,710	13.05
Misc. mfg.	268,287	*	1,188,049	8.16
Gas mfg.	12,250	†	3,800	4.50
Cotton milling.....	23,680	*	199,520	8.97
Textile fabric mfg..	19,075	*	173.518	9.00
Chemical mfg.....	56,075	*	154,132	7.35
Machinery & Furniture mfg.	24,695		120,245	8.30
Shipwrighting & Dockyard work.	52,100	†	47,900	153.00
Nitrogen mfg.	17,060	*	40,265	7.70
Metal working.....	6,500	*	92,650	9.34
Food stuffs mfg.....	32,032	*	202,403	4.09
Sundry mfg.....	39,820	*	258,016	8.68
Aquatic industries..	2,525	*	45,675	9.47
Agriculture, forestry	24,500	*	114,870	8.25
Commerce, etc.....	281,490	*	655,717	7.00
Total	1,177,123	*	2,987,036	7.17

* Decrease † Increase

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OPTIMISTIC OUTLOOK FOR PROSPERITY

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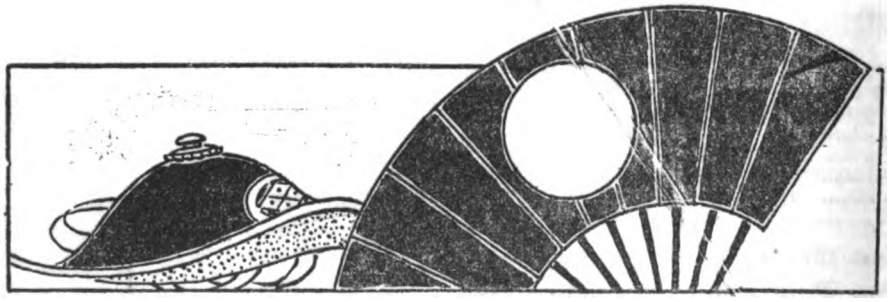
Of the various industries, that showing the highest figures is the electrical business, ¥292 millions, followed by commerce, etc., with 281 millions; misc. manufacturing, 268 millions; transportation, 182 millions; banking 72 millions, etc. While it is not surprising to see manufacturing, transportation and banking in the lead, it is a noteworthy fact that the electric industry ranks first of all. This made great headway when the money market was in an easy condition, but has not yet reached its greatest development, we may be sure. Even in this year of business depression, it has leaped at a bound to the first rank and its capital has increased to 292 millions for new projects for the first half of the period, an increase of 13.05 per cent. over last year's figures. Indeed it is one of the few industries which show any increase at all, the other two being shipwrighting and dock work (153 per cent.) and gas mfg. (4.50 per cent.) All the rest show a decrease.

As to this decrease, warehousing discloses the greatest loss (9.87 per cent.); next aquatic industries (9.47), metal (9.34), textile fabrics (9.00), cotton milling (8.97) and credit and exchange (8.26). Those below 7.00 per cent. are only two, viz., insurance and marine traffic. As these had only a slight degree of increase last year, the decrease now is proportionately small. A point to be especially noted is the 52 millions invested in shipwrighting and dockyard work. There was only about 3 millions so invested in the first half of 1920. After that, business became more and more slack, but in spite of this an increase in the Kawasaki works of 45 millions made the total, as noted, very large. This inactivity in marine traffic has continued for some time, and the Kawasaki works are exceptional.

The capital invested in new enterprises in July, 1921, was ¥110,940,000, with extension work claiming ¥96,107,000, an aggregate of ¥207,047,000. This is an increase of ¥11,408,000 for new enterprises, ¥69,532,000 for extension work, and an aggregate of over ¥81,040,000 compared with the previous month's record. Compared with the same period for 1920, the total increase is over ¥8,420,000 and with the exception of March and May of this year, this is the highest increase since May 1920.

Thus on the whole a tendency toward increase may be noted in the capital now being invested in new enterprises.



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